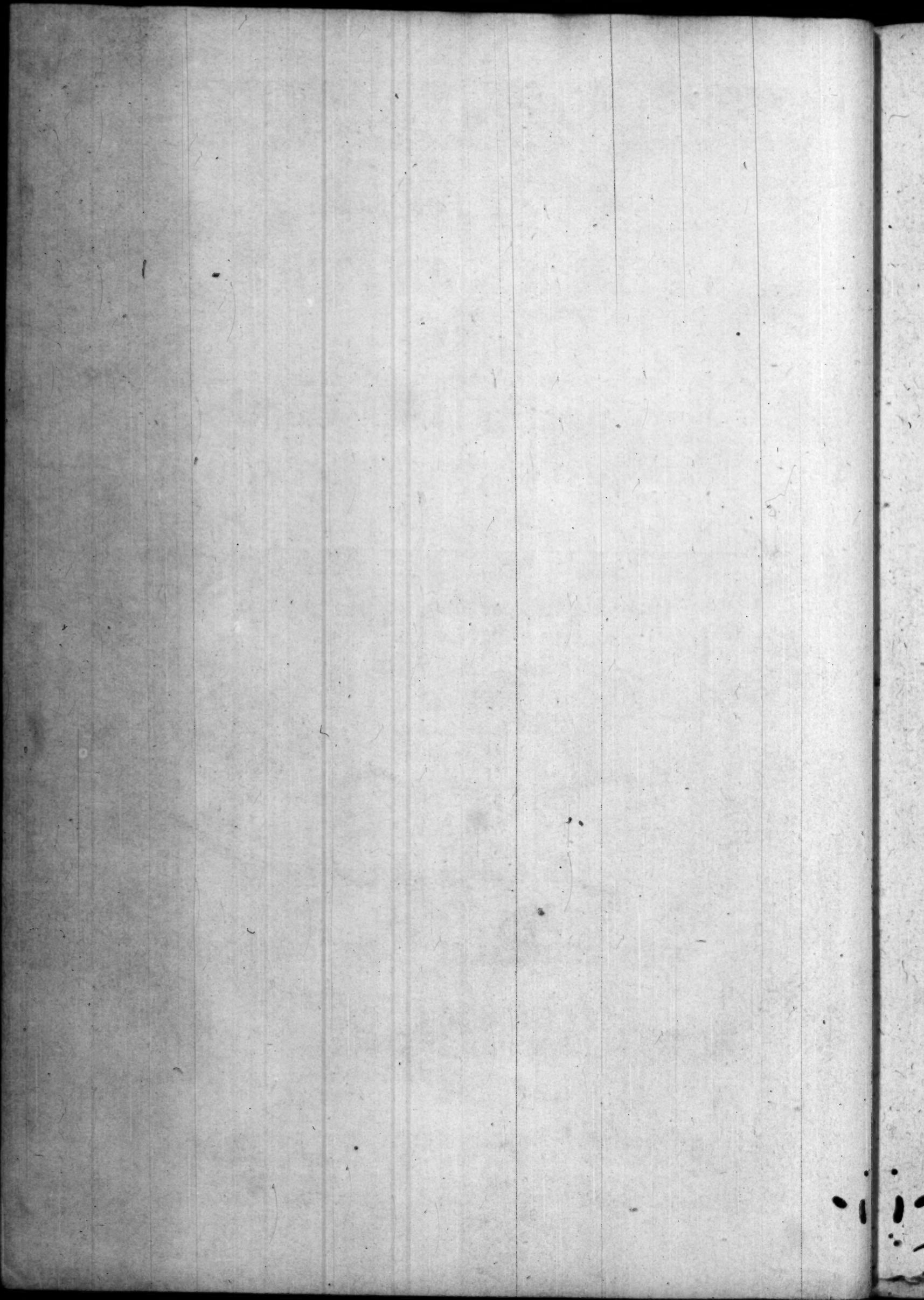


Euphues.

every house? in every chamber, yea, in every channell.
Hære mayst thou beholde that which I cannot without blushing beholde, nor without blubbering utter: those whose bellyes be their Gods, who offer their goddes as Sacrifice to their guttes: Who sleepe with meate in their mouthes, with sinne in their heartes, and with shame in their houses. Hære, yea, hære Euphuess, mayst thou see, not the carued visarde of a leinde woman, but the incarnate bysage of a lasciuious Wantonne: not the shaddowe of loue, but the substance of lust. My hearte melteth in droppes of bloud to see a harlotte with the one hande robbe so many cosers, and with the other to rippe so many corses. Thou arte hære amiddess the pykes betweene Scylla and Carybdis, ready if thou shunne Syrtes, to sinke into Semphlagades. Let the Lacedemonian, the Persian, the Parthian, yea the Neapolitan, cause thee rather to detest such villany, at the sight and viewe of their vanitie. Is it not farre better to abhorre sinnes by the remembraunce of others faults, then by repentaunce of thine owne follyes? Is not hée accompted most wise, whome other mennes harmes doe make most warie? But thou wilt happely saye, that although there bee many things in Naples to be iustly condempned, yet there are some things of necessitie to bee commended: and as thy will doth leane unto the one, so thy witte woulde also embrace the other. Alas Euphues by how much the more I loue the high clymbing of thy capacitie, by so much the more I feare thy fall. The fine Christall is sooner crased then the hard Marble: the greenest Beech, burneth faster then the dryest Oke: the fairest silke is soneſt soyled: and the ſweeteſt Wine, tourmeth to the sharpeſt Vineger. The Pestilence doth moſt rifelt infect the cleerest complection, and the Caterpillar cleaueth unto the ripeſt fruite;



EUPHES.

THE ANATOMY
OF WIT.

Very pleasant for all Gentle-
men to reade, and most necef-
sary to remember.

wherin are conteined the delights
that Wit followeth in his youth, by the
pleasantnesse of loue, and the hap-
piness he reapeth in
age, by
the perfectnesse of
Wisedome.

¶By John Llyly Master
of Art.

Corrected and augmented.

¶Imprinted at London for
Gabriell Cawood, dwel-
ling in Paules Church-
yard.



22 JULY 1937

Y MOTAM.) HT
TW HO

1937.07.22. 10:00 AM
2000 ft. above sea level.

Cloudy with sun breaks
and some rain. Wind
from SSW at 10 mph.

Cloudy with sun breaks

To the right honourable my very

good Lord and Master, Sir William West

Knight, Lord De la warre: John Lyl-

ly wisheth long lyfe with
increase of ho-

nour,



ARRHASIVS drawing the cou-
terfait of Helē(right honorable) made
the attire of hir head loose, who being
demaunded why he did so, he aunsw-
ered, she was loose. Vulcan was painted
curiously, yet with a polt foote. Læda
cūningly, yet with hir blacke haire. Alexander hauing
a skar in his cheeke, held his finger vpō it, that Appel-
les might not paint it, Appelles painted him with his
finger cleaving to his face, why quod Alexander, I laid
my finger on my skarre because I would not haue thee
see it, (yea said Appelles) and I drew it there because
none els shold perceiue it, for if thy finger had ben a-
way, either thy skar would haue bene seene, or my art
misliked: whereby I gather, that in all perfect workes,
as well the fault as the face is to be showen. The fay-
rest Leopard is made with his spottes, the finest cloth
with his lyst, the smoothest shooe with his laast. See-
ing then that in euery counterfaite as well the ble-
mish as the beautie is coloured; I hope I shal not incur
the displeasure of the wise, in that in the discourse of
Euphues, I haue as wel touched the vanities of his loue,
as the vertues of his life. The Persians, who aboue all
their kings most honoured Cyrus, caused him to be en-
grauē aswel with his hoked nose, as his high forehead.
He that loued Homer best, concealed not his flattering,
& he that praised Alexander most bewrayed his quaf-
fing. Demonydes must haue a crooked shooe for his
wry foot, Damocles a smoth gloue for his streight hād.

A.ij.

For

The Epistle Dedicatory.

For as euery painter that shadoweth a man in all parts, giueth euery peece his iust proportion, so he that disiphereth the qualities of the minde, ought as well to shew euery humor in his kinde, as the other doth euery part in his colour. The Surgiō that maketh the Anatomy, sheweth awel the muscles in the heele, as the vains of the heart. If thē the first sight of Euphues shal seeme to light to be read of the wise, or to foolish to be regarded of the learned, they ought not to impute it to the iniquity of the author, but to the necessity of the history. Euphues beginneth with loue as allured by wit, but endeth not with lust as bereft of wisdome. He wooeth women prouoked by youth, but weddeth not himselfe to wantonnes as pricked by pleasure. I haue set down the follies of his wit without breach of modesty, & the sparkes of his wisdome without suspition of dishonesty. And certes I thinke ther be mo speaches which for grauitie wil mislike the foolish, then vnseemly termes which for vanity may offend the wise. Which discourse (right honorable) I hope you wil the rather pardō for the rudenes in that it is the first, & protect it the more willingly if it offend, in that it may be the last. It may be that fine wits wil descant vpō him that hauing no wit goeth about to make the Anatomy of wit: and certainly their iesting in my mind is tollerable. For if the butcher should take vpō him to cut the Anatomy of a man, because he hath skil in opening an Oxe, he would proue himselfe a Calfe, or if the horselech would aduenture to minister a potiō to a sick patiēt, in that he hath knowledge to giue a drench to a diseased Horse, hee would make himselfe an Asse. The Shomaker must not go aboue his latchet, nor the hedger medle with any thing but his bil. It is vnseemly for the painter to feather a shaft, or the Fletcher to handle the pensill. All which thinges make most against me, in that a foole hath

The Epistle Dedicatore.

hath intruded himselfe to discourse of wit. But as I was willing to commit the fault, so am I content to make amendes. Howsoever the case standeth, I looke for no praise for my labour, but pardon for my good wil: it is the greatest reward that I dare aske, and the least that they can offer. I desire no more, I deserue no lesse.

Though the stile nothing delyght the daintie eare of the curious sifter, yet will the matter recreate the mind of the curteous Reader. The varietie of the one, will abate the harshnes of the other. Things of greatest profite are sette foorth with least price. Where the wine is neat there needeth no Iuie-bush. The right Coral needeth no colouring. Where the matter it selfe bringeth credit, the man with his glose, winneth smal cōmendation. It is therefore me thinketh a greater shew of a pregnant wit, then perfect wisedome, in a thing of sufficient excellēcie, to vse superfluous eloquēce. We cōmonly se that a black groūd doth best beseeeme a white counterfeit. And Venus according to the iudgemēt of Mars, was then most amiable, when she sate close by Vulcan. If these things be true, which experience tryeth, that a naked tale doth most truly set forth the naked truth, that wher the cōtenaunce is faire, ther need no colours, that painting is meeter for ragged wals thē fine Marble, that veritie thē shineth most bright when she is in least brauery, I shal satisfie mine owne minde though I cānot feed their humors, which greatly seeke after those that fist the finest meale, & beare the whitest mouthes. It is a world to see how Englishmen desire to heare finer speach then the language wil allow, to eat finer bread then is made of wheat, to weare finer cloth then is wrought of Woll. But I let passe their finenes, which can no way excuse my folly. If your Lordship shall accept my good will which I haue alwaiss desired, I will patiently beare the ill will . . . the

A.ij. mal-

The Epistle Dedicatore.

malitious which I neuer deserued.

Thus committing this simple Pamphlet to your Lordshippes Patronage, and your Honour to the almightyes protection: For the preseruation of the which as most bounden, I will praye continually. I endc.

Your Lordships seruaunt to
commaund. I.Lilly.



To the Gentlemen Readers.



Was driuen into a quandarie Gentle-
men, whether I might sende this my
Pamphlet to the Printer or to the ped-
ler, I thought it to bad for the presse, &
to good for the pack. But seing my fol-
ly in writing to bee as great as others,
I was willing my fortune should be as ill as anyes. We
commonly see the booke that at Christmas lieth boūd
on the Stacioners stall, at Easter to be broken in the
Haberdashers shop, which sith it is the order of pro-
ceeding, I am content this Winter to haue my doings
read for a toy, that in Summer they may be ready for
trash. It is not straunge when as the greatest wonder
lasteth but nyne dayes : That a new worke shoulde
not endure but three moneths. Gentlemen vse bookes
as Gentlewomen handle their flowers, who in the mor-
ning sticke them in their heades, and at night strawe
them at their heeles. Cheries be fulsome when they
be through ripe, bicause they be plentie, & bookes be
stale when they be printed, in that they be common.
In my minde Printers and Taylors are bound chiefly
to pray for Gentlemen, the one hath so many fantasies
to print, the other such diuers fashions to make, that the
pressing yron of the one is neuer out of the fire, nor
the printing presse of the other any time lyeth still.
But a fashion is but a dayes wearing, & a booke but an
howres reading: which seeing it is so, I am of the shooe-
makers minde, who careth not so, the shooe holde the
plucking on, nor I, so my labours last the running ouer.
He that commeth in print, bicause he would be kno-
wen, is lyke the foole that commeth into the market
bicause he would be seene. I am not he that seeketh
praise for his labor, but pardon for his offence, neither
do I set this foorth for any deuotion in print, but for
ductie

To the Gentlemen Readens.

duetic which I owe to my Patron. If one write never so well, he cannot please all, & write he never so ill, he shall please some. Fine heads will pick a quarrell with me, if all be not curious: & flatterers a thanke, if any thing be currant. But this is my minde, lette him that findeth fault amend it, & him that lyketh it vse it. Envie braggeth, but draweth no bloud, the malicioous haue more minde to quippe, then might to cut. I submit my selfe to the iudgement of the wise, and little esteeme the censure of fooles, the one will bee satisfied with reason, the other are to bee aunswereed with silence. I know Gentlemen wil finde no fault without cause, & beare with those that deserue blame, as for others I care not for their iestes, for I never ment to make them my Judges.

Fare-well.





EUPHVES.



Here dwelt in Athens a young gentleman of great patrimony, & of so comelye a personage, that it was doubted whether he were more bound to Nature for the liniaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, & as it were disdaining a companion or copartner in hir working, added to this comelynesse of his bodye such a sharpe capacity of minde, that not onely she proved Fortune counterfaite, but was halfe of that opinion that she hir selfe was onely currant. This young gallaunt of more witte then wealth, and yet of more wealth then wisedome, seeing himselfe inferiour to none in pleasant conceits, though himselfe superiour to all his honest conditions, insomuch that he thought himselfe so apt to all thinges that he gave himselfe almost to nothing but practising of those thinges commonly which are indicent to these sharpe wittes, fine phrases, smooth quipes, merry tauntes, iestings without meane, and abusing mirth without measure. As therefore the sweetest Rose hath his p;ickell, the fynest veluet his bracke, the fairest flower his branme, so the sharpest wit hath his wanton will, and the holiest head his wicked way. And true it is that some men write and most men beleue, that in al perfect shapes, a blemish bringeth rather a lyking every way to the eyes, then a loathing any way to the minde. Venus had hir Mole in hir cheeke which made hir more am-

B.

able:

Euphues.

able: Helen her Starre in her chinne, which Paris cal-
led Cos Amoris, the whetstone of loue. Aristippus
his Wart, Lycurgus his Wen: So likewise in the dis-
position of the minde, either vertue is overshadowed
with some vice, or vice ouercast with some vertue.
Alexander valyant in warre, yet giuen to wine. Tul-
lie eloquent in his gloses, yet vaineglorious. Salomon
wise, yet to too wanton: Dauid holy, but yet an hos-
micide. None more wittie then Euphues, yet at the
first none more wicked. The freshest colours soonest
fade, the feenest Kasor soonest tourneth his edge, the fi-
nest cloth is soonest eaten with Moathes, and the Cam-
bricke sooner stayned then the course Canuas: which
appeared well in this Eupheus, whose wit beeing like
ware, apt to receiue any impression, and bearing the
head in his owne hande, either to vse the rayne or
the spurre, disdayning counsaile, leauing his country,
loathinge his olde acquaintance, thought either by wit
to obteyne some conquest, or by shame to abyde some
conflict, who preferring fancy before friends, & his pre-
sent humoꝝ, before honour to come, laid reasoꝝ in water
being to salt for his tast, and followed vnbridled affec-
tion, most pleasant for his tooth. When parents haue
more care how to leaue their childre wealthy the wise,
& are more desirous to haue them mainteine the name,
then the nature of a gentleman: when they put gold in-
to the hands of youth, where they should put a rod un-
der their gyrdle, when in stead of awe they make them
past grace, & leaue them rich executors of goodes, & pore
executors of godlynes, then is it no meruaile, y the son
being left rich by his fathers Will, become retchles by
his owne will. But it hath bene an olde sayde sawe,
and not of lesse truth then antiquitie, that wit is the
better if it be the deerer bought: as in the sequele of
this history shall most manifestly appeare. It happened
this

Euphues

2

this young Impe to arive at Naples (a place of more pleasure then profit, & yet of more profit then pietie) the very walls and windowes whereoff, shewed it rather to be the Tabernacle of Venus , then the Temple of Vesta. Ther was all things necessary and in redynes, that might either allure the mind to lust or entice þ heart to folly: a court more maete for an Atheyst, then for one of Athens : for Ouid, then for Aristotle : for a gracelesse louer, then for a godly liuer : more fitter for Paris then Hector , and meeter for Flora then Diana. Hére my youth (whether for weariness he could not, or for wantonnes would not go any farther) determined to make his abode, whereby it is evidently seene that the fleetest fish swalloweth the delicatest bait: that the highest soaring Hawke traineth to þ lure: & that þ wittiest braine, is inuegled with the sodeine view of alluring vanities. Hére he wanted no companyons, which courted him continually with sundrye kindes of deuises, whereby they might either soake his purse to reape commoditie , or sooth his person, to winne credite : for he had guestes and companions of all sorts.

Ther frequented to his lodging, as well the Spider to sucke poysone of his fine wit, as the Bee to gather Hunny: as well the Drone as the Doue: the Fore as the Lambe; as wel Damocles to betray him, as Damon to be true to him. Yet he behaued himselfe so warily, that hé singled his game wisely . Hé coulde easily discerne Appollos Musickē , from Pan his Pype, and Venus beautie from Iunos brauerye, and the faith of Lælius, from the flattery of Aristippus , hé welcommed all, but trusted none, hé was mery but yet so wary, that neither the flatterer coulde take aduaantage to entrapp him in his talke, nor þ wisest any assurance of his friendship: who being demaunded of one what

W.ij. country-

Euphues.

countryman he was, he answered, what countryman am I not: if I be in Crete, I can lye, if in Grecce I can shifte, if in Italy I can court it: if thou aske whose sonne I am also, I aske thee whose sonne I am not. I can carous with Alexander, abstatine with Romulos, eate with the Epicure, fast with the Stoyck, sleepe with Endimion, watch with Chrisippus, vsing these speaches & other like. An olde Gentleman in Naples seeing his pregnant wit, his eloquent tongue somewhat taunting yet with delight: his mirth without measure, yet not without wit: his sayings vaine glozious, yet pithie: began to bewaile his nurture, & to muse at his nature, beeing incensed against þ one as most pernicious, & enflamed wþ the other as most precious: for he well knew that so rare a wit would in time, either breed an intollerable trouble, or bring an incomperable treasure to the common weale: at the one he greatly pitied, at the other he reioysed.

Hauing therefore gotten opportunitie to communicate with him his minde, with watrye eyes, as one lamenting his wantonnesse and smiling face, as one louing his wittinesse, encountered him on this manner.

Young gentleman, although my acquaintance bee small to entreat you, and my authoritie lesse to commaund you, yet my good will in giuing you good counsaile should induce you to beleue mee, and my hoarye haires (ambassadors of experiece) enforce you to follow me, for by how much the more I am a straunger to you, by so much the more you are beholding to me, hauing therefore opportunitie to vtter my minde, I meane to be importunate with you to follow my meaning. As thy byrth doth shewe the expresse and lively Image of gentle bloud, so thy bringing vp seemeth to mee to bee a great blotte to the lynage of so noble a brute, so that

Euphues.

3

I am enforced to thinke that either thou diddest want one to giue thee good instructions, or that thy parents made thee a wanton with too much cockering: eyther they were too foolish in vsing no discipline, or thou too froward in rejecting their doctrine: either they willing to haue thee idle, or thou wilful to be il employed. Did they not remember that which no man ought to forgette, that the tender youth of a childe is like the tempering of new Ware, apt to receiuue any forme? Hee that will carye a Bull with Milo, must vse to carye him a Calfe also, hee that coueteth to haue a straight Tree, must not bow him beeing a twigge. The Potter fashioneth his clay when it is soft, and the Sparrow is taught to come when he is young: As therefore the yron, beeing hot receiueth any forme with the stroake of the hammer, and keepeþ it beeing colde for ever, so the tender witte of a childe, if with diligence it be instructed in youth, will with industrie vse those qualties in his age.

They might also haue taken example of the wise husbandmen, who in their fattest & most fertill ground sow Hempe before Wheate, a graine that dryeth vp the superfluous moysture, & maketh the soyle more apt for corne: Or of good Gardiners who in their curious knots mire Hisoppe with Time, as ayders the one to the growth of the other, the one beeing drye, the other moyst: Or of cunning Painters, who for the whitest worke cast the blackest groud, to make þ picture more amiable. If therefore thy Father had bene as wise an hus bandman as he was a fortunate hus bande, or thy Mother as good a hus wife as she was a happy wife, if they had bene both as good Gardiners to keepe their knotte, as they were grafters to bring forth such fruit, or as cunning Painters, as they wer happie parents, no doubt they had sowed Hempe before Wheate, that

Euphues.

is discipline before affection, they had set Hisoppe with
Time, that is manners with witte, the one to ayde
the other, and to make thy dexteritie more, they had
cast a blacke grounde for their white worke, that is,
they hadde mired threates with faire looks. But
things past, are past calling againe: it is too late to
shutte the stable doore when the stede is stolne. The
Troyans repented too late when their towne was spoy-
led: Yet the remembraunce of thy former follyes,
might brede in thee a remorse of conscience, and bee a
remedie against farther concupiscence. But now to
thy present time. The Lacedemonians were wont to
shewe their children dronken men and other wicked
men, that by seing their filth, they might shunne the
lyke fault, and auoyd the lyke vices when they were
at the lyke state. The Persians to make their youth ab-
horre gluttony would paint an Epicure sleeeping with
meate in his mouth, and most horribly ouerladen with
wine, that by the view of such monstrous sights, they
might eschew the meanes of the lyke excesse. The
Parthians, to cause their youth to loathe the alluring
traines of womens wiles and deceiptful entisements,
hadde most curiously carued in their houses, a young
man blynde, besides whome was adioyned a woman
so exquisite, that in some mens iudgement Pigmalions
Image was not halfe so excellent, hauing one hande
in his pocket as noting hir theft, and holding a knife
in the other hande to cut his throate. If the sight of
such vgly shaves, caused a loathing of y like sins, then
my good Euphues consider their plight, and beware of
thine swne perill. Thou art heere in Naples a young
sojourner, I an olde senior: thou a straunger, I a Ci-
tizen: thou secure doubting no mishappe, I sorrow-
full dreading thy misfortune. Heere mayst thou see
that which I sigh to see; dronken sottes wallowing in
euery

Euphues.

4

every house? in every chamber, yea, in euery channell.
Hære mayst thou beholde that which I cannot without blushing beholde, nor without blubbering utter:
those whose bellyes be their Gods, who offer their
goodes as Sacrifice to their guttes: Who sleepe with
meate in their mouthes, with sinne in their heartes,
and with shame in their houses. Hære, yea, hære
Euphuess, mayst thou see, not the carued visarde of a
lewide woman, but the incarnate vysage of a lasciu-
ous wantorne: not the shaddowe of loue, but the
substaunce of lust. My hearte melteth in droppes of
bloud to see a harlotte with the one hande robbe so ma-
ny cosers, and with the other to rippe so many corses.
Thou arte hære amiddest the pykes betwene Scylla
and Carybdis, ready if thou shunne Syrtes, to sinke in-
to Semphlagades. Let the Lacedemonian, the Persian,
the Parthian, yea the Neapolitan, cause thee rather to
detest such villany, at the sight and viewe of their va-
nitie. Is it not farre better to abhorre sinnes by the
remembrance of others faults, then by repentaunce
of thine owne follyes? Is not hee accompted most
wise, whome other mennes harmes doe make most
warie? But thou wilst happely saye, that although
there bee many things in Naples to be iustly condemp-
ned, yet there are some things of necessitie to bee com-
mended: and as thy will doth leane unto the one, so
thy witte woulde also embrace the other. Alas Eu-
phues by how much the more I loue the high clymb-
ing of thy capacitie, by so much the more I feare thy
fall. The fine Christall is sooner crased then the hard
Marble: the greenest Beech, burneth fasster then the
dryest Oke: the fairest silke is soonest soyled: and the
sweetest Wine, tourneth to the sharpest Vineger. The
Pestilence doth most rifest infect the clearest complec-
tion, and the Caterpiller cleaueth unto the ripest
fruite:

Euphues.

fruite : the most delycate witte is allured with small enticement vnto vice, and most subiect to yelde vnto vanitie. If therefore thou doe but hearken to the Sirenes, thou wilt be enamoured: if thou haunt their houses and places, thou shalt be enchaunted. One droppe of poysone infecteth the whole tunne of Wine: one leafe of Colloquintida, marreth and spoyleth the whole pot of porredge: one yron Mole, defaceth the whole piece of Lawne. Descend into thine owne conscience , and consider with thy selfe, the great difference betwenee staring and starke blynde , witte and wisedome, loue and lust: be merry, but with modestie: be sober, but not too sullen : be valyaunt, but not too venterous. Let thy attyre bee comely, but not costly: thy dyet wholesome, but not excessive: vse pastime as the wrod impozeth to passe the time in honest recreation. Mistrust no man without cause, neither be thou credulus without profe: be not lyght to folow every mans opinion, nor obsti- nate to stande in thine owne conceipt. Serue GOD, loue God, feare God, and God will so blesse thee , as eyther heart canne wish, or thy friends desire : And so I ende my counsayle, beseeching thee to beginne to follow it. This olde gentleman hauing finished his discourse, Euphues began to shape hym an awn were in this sort.

Father and friend (your age sheweth the one, your honestie the other) I am neither so suspitious to mistrust your good wil, nor so sottish to mislike your good counsayle, as I am therfore to thanke you for the first, so it standes me vpon to thinke better on the latter: I meane not to cauil with you, as one louing sophistrie; neither to controwle you, as one having superioritie. the one woulde bring my talke into the suspition of fraude, the other conuince me of folly. Whereas you argue I know not vpon what proba- bilities,

Euphues.

5

bilyties, but sure I am vpon no proufe, that my bring-
ing vp should be a blemish to my birth. I answe're
and sware to that, you were not therin a little ouer-
shot, either you gaue too much credite to the report of
others, or too much libertie to your owne iudgement :
You conuince my parents of pevnishnes in making me
a wanton, and me of lewdnesse in reiecting correction.
But so many men so many mindes , that may seeme
in your eye odious, which in an others eye may be gra-
cious. Aristippus a Philosopher yet who more court-
ly ? Diogenes a Philosopher, yet who more carterly ?
Who more popular then Plato , retayning alwayes
good company? Who more envious then Tymon, de-
noticing all humaine societie? Who so senere as the
Stoickes, which lyke stocks were moued with no me-
lodie? Who so secure as the Epicures, which wallow-
ed in all kind of lycentiousnesse? Though all men bee
made of one mettall, yet they bee not cast all in one
moule, there is framed of the selfe same clay as wel
the tile to keepe out water, as the potte to conteine li-
cour, the Sunne doth harden the durte, and melte the
ware, fire maketh the golde to shine, and the straue
to smother, Perfumes doth refresh the Doue, and kill
the Betill, and the nature of the man disposeth that
consent of the manners. Now whereas you seeme to
loue my nature, and loath my nurture, you bewraye
your owne weakenesse, in thinking that nature may
any wayes be altered by education, and as you haue
ensamples to confirme your pretence, so I haue most
evident & infallible argumēts to serue for my purpose.
It is natural for the vine to spread, the more you seeke
by Art to alter it, the more in the ende you shal aug-
ment it. It is proper for the Palme tree to mount, the
heauier you loade it, the higher it sprowtesteth. Though
yon be made soft w fire, it returneth to his hardnes:

C.

though

Euphues.

though the Fawalcon be reclaimed to the fist, she retyneth to hir haggardnesse: the whelpe of a Mastife wyll never be taught to retrive the Partridge: education can haue no shewe, where the excellencye of Nature doth beare sway. The silly Mouse will by no manner of meanes be tamed: the subtille Foxe may well be beaten, but never broken from stealing his pray: if you pownd Spices they smell the sweter: season the woodne never so well the wine will tast of the caske: plant and translate the crabbe tree, where, and whensoeuer it please you, and it wyll never beare swete Apple, vnlesse you graft by Arte, which nothing toucheth nature.

Infinite and innumerable were the examples I coulde alledge and declare to confirme the force of Nature, and confute these your vaine and false foygryes, were not the repetition of them needelesse, having shewed sufficient, or bootelesse seeinge those alleaged will not perswade you. And can you bee so vnnatural, whome dame Nature hath nourished and brought vp so many years, to repine as it were against Nature.

The simyltude you rehearse of the ware, argueth your waringe and meltinge braine, and your example of the hotte and harde yron, sheweth in you but colde and weake disposition. Doe you not knowe that which all men doe affirme and know, that blacke will take no other colour? That the stony Abeston beeing once made hot will never be made colde? That fyre cannot be forced downewarde? That Nature will haue course after kinde? That every thing will dispose it selfe according to Nature? Can the Aethiope chaunge or alter his skinne? or the Leopard his hiew? Is it possible to gather grapes of thornes, or figges of thistles, or to cause any thing to striue against Nature?

But

Euphues.

6

But why goe I about to praise Nature, the which as yet was never any Empe so wicked and barbarous, any Turke so byle and brutishe, any beast so dull and fencelesse, that coulde, or woulde, or durst dispayse or contemne? Doth not Cicero conclude and allowe, that if we followe and obey Nature, we shall never erre? Doth not Aristotle alledge and confirme, that Nature frameth or maketh nothing in any point rude, vaine, or vnperfect?

Nature was had in such estimation and admirati-
on among the Heathē people, that she was reputed for
the onely Goddess in heauen: If Nature then haue
largely and bountifullly endelwed me with hir gyftes,
why daeme you me so vntoward and gracelesse? If she
haue dealt hardely with me, why extoll you so much
my byrth? If nature beare no sway, why use you this
adulation? If nature worke the effect, what booteth a-
ny education? If nature be of strength or force, what a-
uaileth discipline or nurture? If of none, what helpeth
nature? But let these sayings passe as knownen euident-
ly, & graunted to be true, which none can or may deny
vnlesse he be false, or that he be an enimye to huma-
nitie.

As touching my residence & abiding heere in Naples,
my youthlye affections, my sportes and pleasures,
my pastymes, my common dalyaunce, my delyghtes,
my resorte and companye, which dayly vse to vsite
me, although to you they brede more sorrow and care,
then solace and comfort, because of your crabbed age;
yet to me they bring more comfort and ioye, then care
and griefe: more blysse then bale, more happinesse then
heauinesse: because of my youthfull gentlenesse. Either
you wold haue all men olde as you are, or els you haue
quite forgotten that you your selfe wer young, or euer
knewe young dayes; eyther in your youth you were a

C.ij. very

Euphues.

very vicious and vngodly man, or now being aged ver
y superstitious and devout aboue measure.

Put you no difference betwene the young flouri
shing Bay tree, and the olde withered Beach? No
kinde of distinction betwene the waringe and the
wayninge of the Moone? And betwene the risinge
and the setting of the Sunne? Doe you measure the
hot assaults of youth, by the colde skirmishes of age?
whose yeares are subiect to more infirmities then our
youth. We merry, you melancholy: we zealous in af
fection, you iealous in all your doings: you testie with
out cause, we hastie for no quarrell: you carefull, wee
carelesse, we bolde, you fearefull: we in all poynts con
trary vnto you, and yee in all poynts vnyke vnto vs.
Seing therefore we be repugnaunt eache to the other
in Nature, would you haue vs alyke in qualties?
Would you haue one potion ministred to the burning
Feuer, & to the colde Palsey? One playster to an olde
issue and a fresh Wound? one salue for all sores? one
sauce for all meates? No no Eubulus, but I wil yeld
to more, then either I am bounde to graunt, either
thou able to proue. Suppose that which I never will
believe, that Naples is a cankered storehouse of all
strife, a common stews for all strumpettes, the sinke
of shame, and the verye Purse of all sinne: shall it
therefore follow of necessitie, that all that are woed
of loue should be wedded to lust: will you conclude,
as it were ex consequenti, that whosoeuer arriueth
heere shall be enticed to follye, and beeing enticed of
force shal be entangled? No no, it is the disposition of
the thought, that altereth the nature of the thing.
The Sunne shineth vpon the doung hil, and is not cor
rupted: the Diamond lyeth in the fire, and is not con
sumed: the Christall toucheth the Toade and is not
poysoned: the birde Trochilus lyeth by the mouth of

the

Euphues.

7

the Crocodile and is not spoyled: a perfect wit is neuer bewitched with leaudenesse, neither entised with lasciuiousnesse.

Is it not common that the Holme Tree springeth amidst the Beech? That the Iuie spreadeth vpon the hard stones? That the soft fetherbed breaketh the hard blade? If Experience haue not taught you this, you haue liued long & learned little: or if your moist brain haue forgot it, you haue learned much, and profited nothing. But it may be, that you measure my affections by your owne fancies, and knowing your selfe either too simple to raise the siege by pollicie, or too weake to resist the assault by prouesse, you deeme me of as lytle wit as your self, or of lesse force: either of small capacite, or of no courage. In my iudgemēt Eubulus, you shal assone catch a Hare with a taber, as you shal perswade youth with your aged & ouerworn eloquence, to such severitie of life, which as yet ther was neuer Stoicke in preceptes so strict, neither any in lyfe so precise, but woulde rather allowe it in wordes, then follow it in workes, rather talke of it then try it. Neither were you such a Saint in your youth, that abandoning all pleasures, all pastimes and delyghts, you would choose rather to sacrifice the first fruits of your lyfe to bayne holinesse then to youthful affections. But as to the Stomack quatted with dainties, al delicates seeme queasse, and as he that surfetteth with wine, vseth afterward to allay with water: so these old huddles having ouercharged their gorges with fancie, accompt al honest recreation mere folly, and having taken a surset of delight, seeme now to sauour it with despight. Seing therefore it is labour lost for me to perswade you, and winde vainly wasted for you to exhort me, here I found you, and heere I leaue you, hauing neither bought nor sold with you, but chaunged ware

Euphues.

for sware: if you haue taken litle pleasure in my reply, sure I am that by your couisel I haue reaped lesse profit. They that vse to steale Honny burne Hemlocke to smoake the Bees from their hives, and it may bee, that to get some aduaūtage of me, you haue vsed these smoakie arguments, thinking thereby to smother me with the concept of strong imagination. But as the Camelion though he haue most guttes draweth least breath, or as the Elder tree though hee bee fullest of pith, is farthest from strength: so though your resons saeme inwardly to your selfe somewhat substantiall, & your perswasions pithie in your owne conceipte, yet beeing well wayed without, they be shadows without substance, and weake without force. The Birde Taurus hath a great voyce, but a smal body: the thunders a great clap, yet but a lyttle stome: the emptie vessel giueth a greater sound then the full barrell. I meane not to apply it, but looke into your self and you shall certeinely finde it, and thus I leaue you seeking it, but were it not that my company stay my comming I would surely helpe you to looke it, but I am called hence by my acquaintance.

Euphues having thus ended his talke, departed leaving this olde gentleman in a great quandarie: who perceiuing that he was more inclined to wantonnes then to wisdome, with a deepe sigh the feares trickling downe his cheekes, sayd: Seing thou wilt not buye counsel at the first hande good cheape, thou shalt buye repentaunce at the second hande, at such an vnreasonable rate, that thou wilt curse thy hard penylworth, and ban thy harde heart. Ah Euphues little doſt thou know that if thy wealth waſt, thy wit will giue but ſmall warmth, & if thy wit encline to wilfulnes, that thy wealth will doe thee no great good. If the one had bene employed to thrift, the other to learning, it had

bene

Euphues.

bene harde to conjecture, whether thou shouldest haue
ben more fortunate by riches, or happy by wisdom,
whether more esteemed in y common weale for welth
to maintaine warre, or for counsell to conclude peace.
But alas why doe I pitie that in thee which thou see-
mest to praise in thy self. And so saying, he immediat-
ly went to his owne house, heauily bewayling the
young mans vnhappinesse.

Here ye may behold Gentlemen, how leaudly wit
standeth in his owne light, how he daemeth no penny
good siluer but his owne, preferring the blosome before
the fruite, the budde before the floure, the greene blade
before the ripe eare of Corne, his owne wit before all
mens wisedomes. Neither is that geason, seeing for
the most part it is proper to all those of sharpe capaci-
tie to esteeme of themselues as most proper: if one be
hard in conceiuing, they pronounce him a dowlte, if
giuen to studie, they proclaime him a dunce: if merry,
a iester: if sad, a Saint: if full of words, a sot: if with-
out speach, a Cipher. If one argue with them boldly,
then is he impudent: if coldly, an innocent: If there
be reasoning of diuinitie, they cry, Quæ supra nos ni-
hil ad nos: If of humanitie, Sententias loquitur car-
nifex.

Hereoff commeth such great familiyaritie between
the ripest wittes, when they shall see the disposition
the one of the other, the Sympathia of affections, and
as it were but a paire of shæres to goe betwene their
natures, one flattereth an other in his owne folly, and
layeth cushions vnder the elbow of his fellow when
he seeth him take a nappe with fancie, and as their wit
wresteth them to vice, so it forgeth them somefeat ex-
cuse to cloake their vanitie.
Too much studie doth intoxicate their braines, for (say
they) although yron the more it is vsed the brighter
it

Euphues.

it is, yet siluer with much wearing doth wast to no-
thing: though the Cammocke the more it is bowed
the better it serueth, yet the boun the more it is bent &
occupied, the weaker it wareth: though the Camomill
the more it is troden and pressed downe, the more it
spreadeth, yet the Violet the oftner it is handeled and
touched, the sooner it withereth and decayeth. Besides
this, a fine witte, a sharpe sence, a quicke understand-
ing, is able to attaine to more in a moment or a very
little space, then a dull and blockish head in a month.
The sithe cutteth farre better and smoother then the
sawe, the ware yeldeth better and sooner to the seale,
then the steele to the stampe: the smoothe and playne
Beech is easier to be carued then the knottie Bore.

Fox neither is there any thing but that hath his
contraries. Such is the Nature of these nouises, that
thinke to haue learning without labour, and treasure
without trauaile: either not vnderstanding or els not
rememb'ring, that the finest edge is made with the
blunt whetstone: and the fairest Jewel fashioned with
the hard hammer. I goe not about (Gentlemen) to in-
ueigh against wit, for then I wer witlesse, but frankly
to confesse mine owne little wit. I haue ever thought
so superstitiously of wit, that I feare I haue commit-
ted Idolatrie against Wisedome, and if Nature had
dealt so beneficially with mee to haue giuen mee anye
wit, I shoulde haue bene readier in the defence of it
to haue made an Apologie, then any way to tourne to
Apostacie. But this I note, that for the most parte
they stand so on their pantuffles, that they be secure
of perils, obstinate in their own opinions, impatient of
labour, apt to conceiue wrong, credulous to beleue the
worst, redy to shake off their olde acquaintance with-
out cause, and to condemne them without coulour:
All which humors are by so much the more easier to

be

Euphues.

9

be purged, by how much the lesse they haue fested the sinewes. But returne we again to Euphues.

Euphues hauing soiourned by the space of two monethes in Naples, whether he were moued by the courtesie of a young gentleman named Philatus, or inforted by destany: whether his pregnat wit, or his pleasant conceits wrought the greater lyking in the minde of Euphues, I know not for certaintie: But Euphues shewed such entyre loue towards him, that he seemed to make small accompt of any others, determining to enter into such an inviolable league of friendship with him, as neither time by pæcemeale should impaire, neither fancie vtterly desolute, nor any suspition infringe. I haue read (saith he) & well I beleue it, that a friend is in prosperitie a pleasure, a solace in aduersitie, in griefe a comfort, in ioy a merry companion, at al times an other I, in all places the expresse Image of myne owne person: insomuch that I cannot tell wether the immortall Gods haue bestowed any gift vpon mortall men, either more noble, or more necessary then friendship. Is there any thing in the world to be reputed (I will not say compared) to friendship? Can any treasure in this transitory pilgrimage be of more valem then a friend: in whose bosome thou maist sleepe secure without feare, whom thou maist make partner of al thy secrets without suspition of fraude, & partaker of all thy misfortune without mistrust of fleeting, who will accept thy bale his bane, thy mishap his misery, the pricking of thy finger the percing of his heart. But whether am I carped? Haue I not also learned y one should eate a bushel of salt with him whom he meaneth to make his friend: that tryal maketh trust: that ther is falsehood in felowship: & what then: Doth not the sympathy of manners make the coniunction of mindes? Is it not a by word lyke will to lyke? Not so common as commen-

D.

dable

Euphues.

dable it is , to see young Gentlemen choose them such friendes, with whom they may seeme being absent to be present, being a sunder to be conuersant, being dead to be aliuе . I will therefore haue Philautus for my phiere, and by so much the more I make my selfe sure to haue Philautus , by how much the more I view in him the lively image of Euphues.

Although there be none so ignoraunt that doth not know, neither any so impudent that will not confesse, friendship to be the iewell of humaine ioye: yet whosoever shall see this amitie grounded vpon a little affection, will soone conjecture that it shall be dissoluued vpon a light occasion: as in the sequele of Euphues and Philautus you shall see, whose hot loue waxed soone colde: For as the best Wlne doth make the sharpest vineger, so the dæpest loue turneth to the deadlyest hate. Who deserued the most blame, in mine opinion, it is doubtful and so difficult, that I dare not presume to giue verdit. For loue being the cause for which so many mischiefes haue ben attempted, I am not yet perswaded, whether of them was most to be blamed, but certeinly neither of them was blamelesse. I appeale to your iudgement Gentlemen, not that I thinke any of you of the lyke disposition, able to decide the question, but being of deeper discretion then I am, are more fit to debate y quarrell. Though the discourse of their friendship and falling out be somewhat long, yet being somewhat strange, I hope the delightfulnesse of the one wil attenuate the tediousnesse of the other.

Euphues had continual accessse to the place of Philautus, and no little familiaritie with him, and finding him at conuenient leasure, in these short termes vnfolded his minde vnto him.

Gentleman and friend , the tryall I haue had of thy manners cutteth off diuers termes, which to an other

Euphues.

10

I wold haue vsed in the lyke matter. And sithens a lōg discourse argueth folly, and delicate words incurre the suspition of flattery, I am determined to vse neither of them, knowing either of them to brēde offence. Wlayinge with my selfe the force of friendshipe by the effects, I studyed euer since my first comming to Naples to enter league with such a one as might direct my steps being a stranger, and resemble my manners being a scholler, the which two qualities as I find in you able to satisfie my desire, so I hope I shal finde a heart in you willinge to accomplish my request . Which if I may obteine , assure your selfe, that Damon to his Pythias, Pilades to his Orestes , Tytus to his Gysippus, Thesius to his Pirothus, Scipio to his Lælius, was neuer founde more faithfull, then Euphues will bee to Philautus.

Philautus by how much the lesse he looked for this discourse, by so much the more he lyked it , for he saue all qualities both of body and minde,in Euphues, unto whom he replyed as followeth.

Friend Euphues (for so your talke warrāfeth me to term you) I dare neither vse a lōg processe, neither a louing speach, least vnwittingly I shold cause you to cōuince me of those things which you haue already condemned. And verily I am bold to presume vpon your curtesie, since you your self haue vsed so little curiositie; perswading my selfe that my short answere wil worke as great an effect in you, as your few words did in me. And seeing we reſeble (as you say) each other in qualities, it cannot be y the one should differ from the other in curtesie, seing the sincere affection of the minde can not be expressed by the mouth, & that no art can vnfold the entire loue of y heart, I am earnestly to beseech you not to measure the firmenesse of my faith, by y fewnes of my wordes, but rather thinke that the ouerflowing

D.ij. waues

Euphues.

waues of good wil, leauue no passage for many words. Triall shall proue trust, heere is my hand, my hart, my lands & my life at thy cominaundement. Thou maist wel perceiue that I did beleue thee, that so soone I did loue thee: and I hope thou wilt the rather loue me, In that I did beleue thee. Either Euphues and Philatus stode in neede of frindshippe, or wereordeined to be friendes: vpon so short warning, to make so soone a conclusion might seeme in mine opinion if it continued myraculous, if shaken off, ridiculous.

But after many embracings & protestations one to an other, they walked to dinner, wher they wated neither meat, neither Musicke, neither any other pastime: & ha-ning banqueted, to digest their swete confectiones, they daunted all that after noone, they vsed not onely one boorde but one bed, one booke (if so be it they thought not one too many.) Their friendship augmented every day, insomuch that the one could not refraine the company of the other one minute, all things went in com-mon betwene them, which all men accompted com-mendable.

Philatus being a towne borne childe, both for his owne countenaunce, & the great countenaunce which his father had while he liued, crept into credit with Don Ferardo one of the chiese gouernours of the citie, who althongh he had a courtly crew of gentlewomen soiourning in his pallaice, yet his daughter, heire to his whole reuiewes stayned y beautie of them al, whose modest bashfulnes caused the other to looke wanne for enuie, whose Lilly cheakes dyed with a Vermilio red, made the rest to blush for shame. For as the finest Ruby staineth y colour of the rest that be in place, or as the Sunne dimmeth the Moone, that she cannot be dis-cerned, so this gallant girle more faire then fortunate, and yet more fortunate then faithful, eclipsed the beau-tie

fie of them all, & chaunged their colours. Unto hir had Philautus accesse, who wan hir by right of loue, and shold haue worne hir by right of law, had not Euphues by straunge desstenie broken the bondes of mariage, and forbidden the banes of Matrimony.

It happened that Don Ferardo had occasion to goe to Venice about certeine his owne affaires, leauing his daughter the onely steward of his household, who spared not to feast Philautus hir friend, with al kinds of delights and delycates, reseruing only hir honestie as the chiese stay of hir honour. Hir father being gone she sent for hir friend to supper, who came not as hee was accustomed solitarilie alone, but accompanied with his friend Euphues. The Gentlewoman whether it were for nicenesse, or for nigardnesse of courtesie, gaue him such a colde welcome, that he repented that he was come.

Euphues though he knewe himselfe worthy eny whole way to haue a good countenaunce, yet coulde he not perceiue hir willing any way to lende him a friendly looke. Yet least he shold seeme to want gestures, or to be dashed out of concept with hir coy countenaunce, he addressed him to a Gentlewoman called Liuia, unto whome he vttered this speach. Faire Ladye, if it be the guise of Italy to welcome straungers with strangenes, I must needes say the custome is strange and the countrey barbarous, if the manner of Ladies to salute Gentlemen with coynesse, then I am enforced to think the women without courtesie to vse such welcome, and the men past shame that will come. But heereafter I will either bring a stole on mine arme for an vnbidden guest, or a visard on my face, for a shamelesse gos-sippe. Liuia replyed.

Sir, our country is ciuile, & our gentlewomē are courteous, but in Naples it is compted a iest, at euery word

Euphues.

to say, In faith you are welcome. As he was yet talking, supper was set on the bord, then Philautus spake thus vnto Lucilla. Yet Gentlewoman, I was the bol-der to bring my shadow with me, (meaning Euphues) knowing that he should be the better welcome for my sake: vnto whom the Gentlewoman replyed. Sir, as I never when I saw you, thought that you came without your shadow, so now I cannot a lyttle meruaile to see you so ouershot in bringing a new shadow with you. Euphues, though he perceiued hir coy nippe, seemed not to care for it, but taking hir by the hand said.

Faire Lady, seeing the shade doth often shield your beautie from the parching Sunne, I hope you will the better esteeme of the shadow, and by so much the lesse it ought to be offensiue, by how much the lesse it is able to offend you, and by so much the more you ought to lyke it, by how mach the more you vse to lye in it.

Well Gentleman, aunswered Lucilla, in arguing of the shadow, we forgoe the substaunce:pleaseth it you therefore to sit downe to supper. And so they all sate downe, but Euphues fed of one dish, which euer stode before him, the beautie of Lucilla.

Heere Euphues at the first sight was so kindled with desire, that almost he was like to burn to coales. Supper beeing ended, the order was in Naples, that the Gentlewomen would desire to heare some discourse, either concerning loue, or learning: And although Philautus was requested, yet he posstid it ouer to Euphues, whome he knewe most fit for that purpose: Euphues beeing thus tyed to the stake by their importunate intreatie, began as followeth.

He that louest may is alway enforced to holde the candell, the weakest must stll to the wall, where none will, the Diuell himselfe must beare the crosse. But were

were it not Gentlewomen, that your lust standes for law, I would borrow so much leauue as to resigne mine office to one of you, whose experiece in loue hath made you learned, and whose learninge hath made you so louely: for me to intreat of the one being a nouise, or to discourse of the other being a trewant, I may well make you weary, but neuer the wiser, and giue you occasion rather to laugh at my rashnesse, then to lyke my reasons: Yet I care the lesse to excuse my boldnesse to you, who were the cause of my blindnesse. And since I am at mine owne choyce, either to talke of loue or of learning, I had rather for this time bee deemed an vnthrifte in reiecting profite, then a Stoicke in renouning pleasure.

It hath bene a question often disputed, but neuer determined, whether the qualities of the minde, or the composition of the man, cause women most to lyke, or whether beautie or wit moue men most to loue. Certes by how much the more the minde is to be preferred before the body, by so much the more the graces of the one are to be preferred before þ gifts of the other, which if it be so, that the contemplation of the inward qualitie ought to bee respected, more then the view of the outward beautie, then doubtlesse women either do or should loue those best whose vertue is best, not measuring the deformed man, with the reformed minde.

The soule Toade hath a faire stome in his head, the fine golde is found in the filthy earth: the sweet ker nell lyeth in the hard shell: vertue is harbourred in the heart of him that most men esteeme mishapen: Contrariwise, if we respect more the outward shape, then the inward habit, god God, into how many mischieses do we fall: into what blindnesse are we ledde: Doe we not commonly see that in painted pottes is hidden the deadlyest poysone: that in the greenest grasse is þ greatest

Euphues.

test Serpent: in the clearest water the vglyest Toade:
Doth not experience teach vs, that in the most curious
Sepulcher are enclosed rotten bones? That the Cy-
presse tree beareth a faire leafe, but no fruite? That the
Estridge carieth faire feathers, but ranke flesh? How
frantick are those louers which are caried away with
the gaye glistering of the fine face: the beautie where-
off is parched with the summers blaze, & chipped with
the winters blast: which is of so short cōtinuance, that
it fadeth before one perceiue it flourish: of so smal pro-
fit, that it poysoneth those that possesse it: of so little va-
lue with the wise, that they accompt it a delicate baite
with a deadly hooke: a sweet Panther with a deuouring
paunch, a sower poysone in a siluer potte. Hēre I could
enter into discourse of such fine dames as being in loue
with their owne lookes, make such course accompt of
their passionate louers: for commonly if they be ador-
ned with beautie, they be straight laced, and made so
high in the insteppe, that they disdaine them most that
most desire them. It is a worlde to see the doating of
their louers, and their dealing with them, the reueling
of whose subtil traines would cause me to shed teares,
& you Gentlewomen to shut your modest eares. Par-
don me Gentlewomen if I vnsfolde euery wile & shew
euery wrinkle of womens disposition. Two things do
they cause their seruants to bow unto them, secrecie, &
souereintie: the one to conceale their entising sleights,
by the other to assure themselves of their only seruice.
Againe, but hoe there: if I shouilde haue waded anye
further, & sownded the depth of their deceipt, I shoud
either haue procured your displeasure, or incurred the
suspicion of fraud: either armed you to practise the like
subtiltie, or accused my selfe of periury. But I meane
not to offend your chast mindes, with the rehearsal of
their vnbachast maners: whose eares I perceiue to glow,
and

and hearts to be grieved at that which I haue alredy
uttered: not that amongst you there be any such , but
that in your sere ther should be any such.Let not Gen-
tlewomen therefore make to much of their painted
sheath,let them not be so curious in their owne con-
teit,or so currish to their loyal louers. When the black
Crowes foote shall appeare in their eye, or the blacke
Dre treade on their foote, when their beautie shall be
lyke the blasted Rose,their wealth wasted , their bo-
dies worne,their faces wrinkled , their fingers cro-
ked,who wil like of them in their age,who loued none
in their youth ? If you will be cherished when you
be olde,be courteous while you be young;if you looke
for comfort in your hoarie haires , be not coy when
you haue your golden lockes: if you would be imbra-
ced in þ wayning of your brauerie , be not squeymish
in the waxing of your beautie: if you desire to be kept
lyke the Roses when they haue lost their coulour,smet
swete as the Rose doth in the budde : if you woulde
bee tassed for olde Wine , bee in the mouth a plea-
saunt Grape: so shall you be cherished for your cour-
tesie,comforted for your honestie,embraced for your a-
mitie,so shall you be preserued with the swete Rose,
and dronke with the pleasant wine.Thus farre I am
bolde gentlewomen, to counsel thole that be coy,that
they weave not the web of their owne woe,nor spinne
the threde of their own thaldome,by their own ouer-
thwartnes.And seeing we are even in the bowells of
loue,it shal not be amisse,to examine whether man or
woman be soonest allured,whether he most constat the
male or the female. And in this poynte I meane not
to be mine owne caruer,least I shoud seeme either to
picke a thanke with men,or a quarel with women.If
therefore it might stand in your pleasure (Mistres Lu-
cilla)to give your censure,I woulde take the contrarie:

Euphues.

for sure I am though your iudgement be sound, yet affection will shadow it.

Lucilla seeing his pretence, thought to take aduaantage of his large profer, vnto whom she saide. Gentleman in my opinion, women are to be wonne with every wind, in whose sere ther is neither force to withstand the assaults of loue, neither constancy to remaine faithfull. And because your discourse hath hetherto bred delight, I am loth to hinder you in the seuele of your deuises. Euphues, perceiving himselfe to be taken napping, auns wered as followeth.

Mistres Lucilla, if you speake as you thinke, these gentlewomen present haue little cause to thanke you, if you cause me to commend women, my tale will be accompted a mere trifle, and your wordes the plaine truth: Yet knowing promise to be debt, I will paye it with performance. And I woulde the Gentlemen heere present were as ready to credit my profe, as the gentlewomen are willing to heare their own prayses, or I as able to ouercome, as Mistres Lucilla would be content to be ouerthrown, howe so euer the matter shall fall out, I am of the surer side: for if my reasons be weake, then is our sere strong: if forcible, then your iudgement feeble: if I finde truth on my side, I hope I shall for my wages win the good will of women: if I want profe, then gentlewomen of necessitie you must yeld to men. But to the matter.

Touching the yelding to loue, albeit their heartes seeme tender, yet they harden them lyke the stone of Sicilia, the which the more it is beaten the harder it is: for being framed as it were of the perfection of men, they be free from all such cogitations as may any way prouoke them to uncleanenesse, insomuch as they abhorre the light loue of youth, which is grounded vpon lust, & dissoluued vpon euery light occasion. When they

See the folly of men turne to fury, their delyght to do-
ting, their affection to frencie, when they see them as it
were pine in pleasure, & to wax pale through their owin
peuishes, their sutes, their seruice, their letters, their
labours, their loues, their liues, seeme to them so ody-
ous, that they harden their hearts against such concu-
ppulence, to the ende they might conuert them from
rashnesse to reason: from such lewde disposition, to ho-
nest discretion. Whereof it commeth that men accuse
woemen of cruelty, because they themselues want ci-
vility: they accompt them full of wyles, in not yeelding
to their wickednes: faithlesse for resisting their filthy-
nes. But I had almost forgot my selfe, you shal pardon
me Mistres Lucilla for this tyme, if this abruptlye, I
finishe my discourse: it is neither for want of god wil, or
lacke of yrore, but þ I feele in my self such alteration, þ
I can scarcely utter one word. Ah Euphues, Euphues.
The gentlewomen were stroke into such a quādary w
this sodeine chaunge, that they all chaunged coulour,
But Euphues taking Philautus by the hande, and gi-
uing the gentlewomen thankes for their patience and
his repast, bad them al fare well, and went immediatly
to his chamber. But Lucilla who nowe began to frye
in the flames of loue, all the compayne being depar-
ted to their lodgings, entered into these termes and
contrarieties.

Ah wretched wench Lucilla, how art thou perpler-
ed? what a doubtfull fight dost thou feele betwixt faith
and fancy? hope & feare? conscience and concupiscence?
O my Euphues, lyttle dost thou knowe the sodeyn sor-
rowe that I sustaine for thy swete sake: Whose wyt
hath bewitched me, whose rare qualyties haue depzy-
ued me of myne olde qualytic, most curteous beha-
viour without curiositie, whose comely feature, myth-
out fault, whose fidel speach without scand, hath wrap-
ped

Euphues.

ped me in this misfortune. And canst thou Lucilla be so light of loue in forsaking Philautus to flye to Euphues? canst thou prefer a straunger before thy countryman: a strater before thy companion? Why, Euphues doth per-
happes desire my loue, but Philautus hath deserved it. Why, Euphues feature is worthy as god as I, but Philautus his faith is worthy a better. I, but the lat-
ter loue is most fervent, I, but y first ought to be most saythfull. I, but Euphues hath greater perfection, I, but Philautus hath deeper affection.

Ah fonde wench, doest thou thyncke Euphues will deeme thee constant to him, when thou hast ben uncons-
tant to his friend? Wœnest thou that he will haue no mistrust of thy faithfulness, when he hath had tryall of
thy fickleness? Wil he haue no doubt of thine honour,
when thou thy selfe callest thine honestie in question?
Yes, yes, Lucilla, well doth he knowe that the glasse
once craised, will with the least clappe be cracked, that
the cloth which stayneth with milke, will soone loose
his colour with Vineger: that the Eagles wing will
wast the feather as well of the Phoenix, as of the
Pheasant: that she that hath beene faithlesse to one,
will never be fathfull to any. But can Euphues con-
vince me of flæting, seeing for his sake I break my fi-
delitie? Can he condemne me of disloyaltie, when he is
the only cause of my disliking? May he iustly condemne
me of treachery, who hath this testimony as tryal of my
good wil: Doth not he remember that the broken bone
once let together, is stronger then ever it was? That
the greatest blot is taken off with the Pommice? That
though the Spider poyson the flye, shée cannot
infect the Bee? That although I haue bene light to
Philautus, I may be louely to Euphues? It is not my
desire, but his desettes that moueth my minde to
this choyse: neither the want of the lyke good will

Euphues.

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in Philautus, but the lacke of the lyke good qualites that remoueth my fancie from the one to the other.

For as the Bee that gathereth Honnye out of the swerde, when shée espieth the fayre floure flyeth to the sweetest: or as the kinde spaniell though he hunt after Birds, yet forsakes them to retrive the Partridge: or as we commonly feede on beefe hungerly at the first, yet seeing the Quaile more daintie, chaunge our dyet: So I, although I loued Philautus for his god properties, yet seeing Euphues to excell him, I ought by nature to lyke him better. By so much the more therefore my choyce is to be excused, by how much the more my choyce is excellent: and by so much the lesse I am to be condemned by how much the more Euphues is to be commended. Is not the Diamond of more balew then the Rubie because he is of more vertue? Is not the Emeraulde preferred before the Saphire for his wonderfull propertie? Is not Euphues more praysle worthy then Philautus being more wittie. But fye Lucilla, why dost thou flatter thy selfe in thine owne folly? Canst thou faigne Euphues thy friend, whom by thine owne words thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest not thou accompt them easie to be won? Diddest not thou condemne them of weakenes, what sounder argumēt can he haue against thee then thine own aunsweare? What better profe then thine owne speach? What greater tryall then thine owne talke? If thou hast belyed women, he will iudge thee vnkinde: if thou haue reuealed the troth, he must needes thinke thee vncōstant: if he perceiue thee to be wonne with a Nut, he wil imagine that thou wilt be lost with an Apple, if he finde thee wantō before thou be woed, he wil gesse thou wilt be wauering when thou art wedded.

E.ij.

But

Euphues.

But suppose that Euphues loue thee, that Philautus
leauet thee, wil thy father thinkest thou give thee liber-
tie to lyue after thine owne lust? Wil he esteeme him
worthy to enherite his possessions, whome he accom-
peth unworthy to enjoy thy person? Is it lyke that he
will match thee in mariage with a straunger, with a
Greecian, with a meane man? I, but what knoweth my
father whether he be wealthy, whether his reuewe vs
be able to counteruaile my fathers landes, whether
his birth be noble yea, or no? Can any one make doubt
of his gentle bloud, that seeth his gentle conditions?
Can his honour be called into question, whose hone-
ur is so great? Is he to be thought chriftlesse, who in
all qualties of the minde is peerelesse? No no, the tree
is known by his fruit, the gold by his touch, the sonne
by the fire. And as the soft ware receiueth whatsoeuer
print be in the seale, and sheweth no other impression,
so the tender babe being sealed with his fathers gifts,
representeth his image most lively. But were I once
certeine of Euphues good will, I would not so super-
stitiously accompt of my fathers ill will. Time hath
weaned me from my mothers teat, and age ridde me
from my fathers correction, when children are in their
swathe cloutes, then are they subiect to the whip, and
ought to be carefull of the rigour of their parents.
As for me seeing I am not fedde with their pap, I am
not to be ledde by their persuasions. Let my father vse
what speaches he lyft, I will follow mine owne lust.
Lust Lucilla, what sayst thou? No no, mine owne loue
I should haue sayd, for I am as farre from lust, as I
am from reason, and as neere to loue as I am to folly.
Then sticke to thy determination, & shew thy selfe,
what loue can doe, what loue dares doe, what loue
hath done. Albeit I can no way quench the coales of
desire with forgetfulness, yet will I rake them vp in
the

Euphues.

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the ashs of modestie : Seing I dare not discouer my loue for maideny shamefastnesse , I will dissemble it till time I haue opportunitie. And I hope so to behaue my selfe, as Euphues shall thinke me his owne , and Philautus perswade himself I am none but his. But I would to God Euphues would repaire hether that the sight of him might mitigate some parte of my martirdomme.

She having thus discoursed with hir selfe,hir owne miseries, cast hir selfe on the bedde and there lette hir lye, and retourne we to Euphues, who was so caught in the ginne of folly,that he neither could cōfort himselfe, nor durst aske counsaile of his friend,suspecting that which in dēde was true,that Philautus was co-rinal with him and cooke-mate with Lucilla. Amiddest therefore these his extremities,betwēene hope & feare, he vttered these or the lyke speaches.

What is he Euphues,that knowing thy witte, and seeing thy folly, but will rather punish thy leaudnesse, then pittie thy heauinesse? Was ther euer any so fickle so sone to be allured : any euer so faithlesse to deceiue his friend: euer any so foolish to bathe himselfe in his owne misfortune? To true it is, that as the sea Crab swimmeth alwayes against the streame,so wit alwayes striueth against wisedome: And as the Bee is oftentimes hurt with hir owne honny,so is witte not seldomē plagued with his owne conceipt.

O ye Gods, haue ye ordeyned for euery malady a medicine,for every sore a salue,for euery paine a plaster,leauing onely loue remedilesse? Did ye deeme no man so mad to be entangled with desire,or thought ye them worthie to be tormented that were so misledde? haue ye dealt more fauourably with brute beastes, then with reasonable creatures.

The filthy sow when she is sick, eateth the Sea-
Crab,

Euphues.

Crab, and is immiediatly recured: the Torteyse hauing tasted the Viper, sucketh Origanum and is quickly reuiued: the Beare ready to pine licketh vp the Ants, and is recovered: the Dog hauing surfetted to procure his vomitte, eateth grasse and findeth remedy: the Hart bœing perced with the dart, runneth out of hand to the hearb Dictanum, and is healed. And can men by no hearbe, by no art, by no way, procure a remedie for the impatient disease of loue? Ah well I perceiue that Loue is not vnylike the Figgis tree, whose fruite is swete, whose roote is more bitter then the claine of a Bitter: or lyke the Apple in Persia, whose blossome sauereth lyke Honny, whose budde is more sorwer then Gall.

But D impietie. D broad blasphemie against the heauens. Wilt thou be so impudent Euphues, to accuse the Gods of iniquitie? No sonde sole, no. Neither is it forbidden vs by the Gods to loue, by whose diuine prouidence we are permitted to loue: neither do wee want remedies to recure our maladies, but reason to vse the meanes. But why goe I about to hinder the course of loue, with the discourse of law? hast thou not read Euphues, that he that loppeth the Vine, causeth it to spread faire: that he that stoppeth the streame, forceth it to swell higher: that he that casteth water on the fire in the Smithes forge, maketh it to flame fiercer? Euen so he that seeketh by conuaile to moderate his ouerlashing affections, encreaseth his owne misfortune. Ah my Lucilla, would thou wer either less faire, or I more fortunate: either I wiser, or thou milder: either I would we wer both of one minde. But how should she be perswaded of my loualtie, that yet had never one simple profe of my loue? will she not rather imagine me to be entangled with hir heantie, then with hir vertue.

Euphues.

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vertue. That my fancie being so lewdly chaunged at y^e first, will be as lyghtly chaunged at the last: that nothing violent, can bee permanent. Yes, yes, shē must needes conjecture so, although it bee nothing so: for by howe much the more my affection commeth on the so-
deine, by so much the lesse will she thinke it certeine. The ratling thunderbolt hath but his clap, the light-
ning but his flash, and as they both come in a momēt,
so doe they both ende in a minuite.

I, but Euphues, hath she not hard also that the dry
tuochewode is kindled with lyme? that the greatest
Mushrompe groweth in one night? that the fire quick-
ly burneth the flare? that loue easily entereth into the
sharpe wit without resistance, and is harbourēd there
without repentaunce.

If therefore the Gods haue endewēd hir with as
much bountie as beautie, if she haue no lesse witte
then she hath comelinesse: certes shē wyl neyther
conceiue sinisterly of my sodeine sute, neither be coye
to receiue me into hir seruice, neither suspect me of
lyghtnesse in yelding so lyghtly, neither reject me dis-
dainefullly, for louing so hastely? Shall I not then ha-
zarde my life to obteine my loue: and deceiue Philau-
tus to receiue Lucilla? Yes Euphues, where loue bea-
reth sway, friendship can haue no shewe: As Philau-
tus brought me for his shadowe the last supper, so will
I buse him for my shadow till I haue gained his Saint.
And canst thou wretch be false to him that is faithful
to thee? Shall his cortesie bee cause of thy crueftie?
Wilt thou violate the league of fayth, to inherite the
lande of folly? Shall affection be of more force then
friendship, loue then lawe, lust then loyaltie? Knowest
thou not that he that loseth his honestie, hath nothing
els to loose.

Thus the case is lyght, where reason taketh place,

F.

fo

Euphues.

to loue and to lyue well, is not graunted to Iupiter.
Who so is blynded with the caule of beautie , discer-
neth no colour of honeste . Did not Giges cut Candau-
les a coat by hys owne measure? Did not Paris, though
he were a welcome guest to Menelaus, serue his host
a slippery pranke? If Philautus had loued Lucilla , he
would never haue suffered Euphues to haue seene hir.
Is it not the pray that enticeth the theefe to riste ? Is
it not the pleasaunt bayte that causeth the flettest fish
to byte? Is it not a by wordz amongst vs , that gold
maketh an honest man an ill man? Did Philautus ac-
conipt Euphues too simple to decypher beautie , or su-
perstitious not to desire it ? Did he deeme him a saint
in reiecting fancy, or a sot in not discerning? Thought
he him a Stoycke, that he woulde not be moued, or a
Stocke that he could not?

Well, wel, seeing the wound that blēdeth inwardly
is most daungerous , that the fyre kept close burneth
most furious, that þ Duen dammed vp, baketh sconest,
that sores hauing no vent fester secretly , it is hyghe
tyme to unsolde my secret loue to my secret friend.

Let Philautus behaue himself never so craftely, he shal
know that it must be a swyl Mouse that shall brēde
in the Cats eare: and because I resemble him in wit, I
meane a little to dissemble with him in wyles. But O
my Lucilla, if thy heart be made of that stome which
may be mollified onely with bloud, would I had sipp'd
of that ryuer in Caria, which turneth those that drinke
of it to stomes . If thyne eares be annoynted with the
oyle of Syria that bereaueth hearing, would mine eyes
had bene rubbed w the sirop of the Cedar tree, which
taketh away sight.

If Lucilla be so proude to disdayne pore Euphues,
woulde Euphues were so happye to denye Lucilla, or
if Lucilla be so mortyfied to lyue without loue, woulde
Euphues

Euphues were so fortunate to lyue in hate. I but my colde welcome foretelleth my colde suit, I but hir priuie glaunces signifie some god Fortune. Fye sonde foole Euphues, why goest thou about to alleadge thosse thinges to cutte off thy hope which shee perhaps woulde never haue founde, or to comfort my selfe with thosse reasons which shée never meaneth to propose: Tush it were no loue if it were certeyne, and a small conquest it is to ouerthrōwe thosse that never resisteth.

In battayles there ought to be a doubtfull fight, and a desperat ende, in pleadinge a diffyculte enteraunce, and a defused determination, in loue a lyfe wythout hope, and a death without feare. Fyre commeth out of the hardest flynte wyth the steele. Dyle out of the dryest Ieate by the fyre, loue out of the stoniest hearte by fayth, by trust, by tyme. Hadde Tarquinus vsed his loue with coulours of countenuaunce, Lucretia woulde eyther wyth some pitie haue aunswered hys desyre, or with some perswasion haue stayed hir death. It was the heate of hys lust, that made hyz hast to ende hir lyfe, wherefore loue in neyther respecte is to bee condemned, but hir of rashnesse to attempte a Ladye furiously; and shée of rygor to pumishe hys follye in hir owne fleshe, a fact (in myne opinion) more worthy the name of crueltie then chalsticie, and fitter for a Monster in the desartes, then a Matrone of Rome. Penelope no lesse constaunt then shée, yet more wyse, woulde bee wearie to vnweauz that in the nyght, shée spunne in the daye, if Vlysses hadde not come home the sooner. There is no woeman, Euphues, but shée will yelde in time, bee not therfore dismaied either with high looks or frowarde wordes.

Euphues.

Euphues having thus talked with himselfe, Philautus entered the chamber, and finding him so worne and wasted w^t continuall mourning, neither joying in hys meate, nor reioycing in his friend, with watry eyes vt-
tered this speach.

Friend and fellow, as I am not ignorant of thy present weakenes, so I am not priuie of the cause: and although I suspect many things, yet can I assur my selfe of no one thing. Therfore my good Euphues, for these doubts and dumpes of mine, either remoue the cause, or reueale it. Thou hast hetherto founde me a cheerefull companion in thy myrth, and nowe shalt thou finde me as carefull with thee in thy moane. If altogether thou maist not be cured, yet maist thou bee comforted. If ther be any thing y^e either by my friends may be procured, or by my life atteincd, that may eithet heale thee in part, or helpe thee in all, I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my body, then lost by getting a kingdome. Thou hast tried me, therefore trust me: thou hast trusted me in many things, therfore try me in this one thing. I neuer yet failed, and now I wil not fainte. Be holde to speake & blush not: thy sore is not so angry but I can salue it, the wound not so deepe but I can search it, thy grieve not so great but I can eale it. If it be ripe it shalbe laved, if it be broken it shalbe tainted, be it neuer so desperat it shalbe cured. Rise therefore Euphues, and take heart at grasse, younger thou shalt neuer be: plucke vp thy stomacke, if loue it selfe haue stoung thee, it shal not stifle thee. Though thou be enamoured of some Lady, thou shalt not be enchaunted. They that begin to pine of a consumpcion, without delay preserue themselues with cullisses: he that saleth his stomach^a enflamed w^t heat, cooleth it eftsoones with conserues:

conserues : delayes breede daungers, nothing so perillous as procrastination. Euphues hearing this comfort and friendly counsaile, dissembled his sorrowing heart with a smiling face, answering him forthwith as followeth.

True it is Philautus that haue which toucheth the Nettle tenderly , is soonest stoung : that the Flye which playeth with the fire, is singed in the flame, that he that dalgetteth with women is drawne to his woe. And as the Adamant draweth the heauie yron , the Harpe the sterte Dolphin, so beautie allureth the chaste minde to loue , and the wisest witte to lust : The example whereoff I woulde it were no lesse profitable, then the experiance to me is lyke to be perillous. The Wine watered with Wine, is soone withered : the blossome in the fattest ground, is quickly blasted : the Goat the fatter shee is, the lesse fertile she is : yea man, the more wittie he is, the lesse happy he is. So it is Philautus (for why shold I conceale it from thee, of whome I am to take counsayle) that since my last and first being with thee at the house of Ferardo , I haue felt such a furious battayle in mine owne body, as if it be not spedely repressed by pollicie, it wil cary my minde (the graund captaine in this fight) into endlessse captiuitie. Ah Liuia, Liuia, thy courtly grace with out coynesse, thy blazing beautie without blemish, thy curteous demeanor without curiositie, thy sweet speech sauoured with witte, thy comely mirth tempered with modestie: thy chast lookes, yet louely: thy sharp taunts, yet pleasant: haue giuen me such a checke that sure I am at the next viewe of thy vertues, I shall take thee mate : And taking it not of a payne but of a Prince, the losse is to be accompted the lesse. And though they be commonly in a great cholar that receive the mate, yet would I willingly take euery minute tenne mates

Euphues.

to enjoy Liuia for my louing mate. Doubtlesse if euer she hir selfe haue bene scorched with the flames of desire, she wil be redy to quench the coales with curtesie in an other: if euer she haue bene attached of loue, she will rescue him that is drenched in desire: if euer she haue ben taken with the feuer of fancie, she will help his ague, who by a quotidian fit is couerted into phreſie: neither can ther be vnder so de lycate a hue lodged deceipt, neither in so beautifull a mould, a malicious minde: True it is that the disposition of the minde, followeth the composition of the body: how then can she be in minde any way imperfect, who in body is perfect euery way, I know my succes wil be good, but I know not how to haue acces to my goddes: nether do I want courage to discouer my loue to my friend, but some colour to cloake my comming to the house of Ferardo: for if they be in Naples as iealous as they bee in the other parts of Italy, then it behoueth me to walke circumspectly, & to forge some cause for mine often coming. If therefore Philautus, thou canſt ſet but this fetter to mine arrow, thou ſhalt ſee me ſhoote ſo neere, that thou wilt accōpt me for a cunning Archer. And verily if I had not loued thee well, I would haue ſwallowed mine own ſorrow in silence, knowing y in loue nothing is ſo daūgerous as to perteſipate the meanes thereoff to an other, & that two may keepe counſaile if one be away, I am therefore enforced perſorce, to chalenge that curtesie at thy hands, which earſt thou diſt promeſe with thy heart, the performance whereoff ſhall binde me to Philautus, and proue thee faithfull to Euphues. Now if thy cunning be anſwerable to thy god will, practise ſome pleasant cocept vpon thy poore patiēt: one dram of Ouids art, ſome of Tibulis drugs, one of Propertius pilles, which may cauſe me either to purge my new disease, or recover my hoped deſire. But

I feare me soher so straunge a sicknesse is to be recured
of so vnskilfull a Phisition, that either thou wilt be to
bold to practise, or my body too weake to purge. But se-
ing a desperate disease is to be committed to a desperate
Doctor, I wil follow thy counsel and become thy cure,
desiring thee to be as wise in ministring thy Phisick,
as I haue bene willing to putte my lyfe into thy
handes.

Philautus thinking al to be gold that glistered, and
all to be Gospell that Euphues vttered, ans wered his
forged gloase with this friendly cloase.

In that thou hast made me priuie to thy purpose, I
will not coceale my practise: in y thou crauest my aide,
assure thy selfe I will be the finger next thy thombe:
insomuch as thou shalt never repent thee of y one or
the other, for perswade thy selfe that thou shalt finde
Philautus during life ready to comfort thee in thy mis-
fortunes, and succour thee in thy necessitie. Con-
cerning Liuia, though she be faire, yet is she not so a-
miable as my Lucilla, whose seruaunt I haue bene
the terme of three yeres: but least comparisons should
seeme odious, chiefely where both the parties be with-
out comparison, I will omitte that, and seing that we
had both rather be talking with them, then tatling of
them, we will immediately goe to them. And truly
Euphues, I am not a lyttle glad, that I shall haue thee
not only a comfort in my life, but also a companion in
my loue: As thou hast ben wise in thy choice, so I hope
thou shalt be fortunate in thy chaunce. Liuia is a wench
of more wit then beautie, Lucilla of more beautie then
wit, both of more honestie then honour, & yet both of
such honour, as in all Naples there is not one in birth
to be compared with any of them both. How much
therefore haue we to reioyce in our choice. Touch-
ing our accessse, be thou secure, I will flappe Ferardo

Euphues.

in the mooth with some conceipt, and fil his olde head so full of new fables, that thou shalt rather be earnestly entreated to repaire to his house, then euill entreated to leauue it. As olde men are very suspiciois to mistrust euery thing, so are they verye credulous to beleue any thing: the blynde man doth eate manye a flye, yea but sayd Euphues, take heede my Philautus, that thou thy selfe swallow not a Gudgen, which word Philautus did not mark, vntil he had almost digested it. But said Euphues, let vs go devoutly to y shrine of our Saints, there to offer our devotion, for my books teach me, that such a woud must be healed wher it was first hurt, and for this disease we will vse a common remedie, but yet comfortable. The eye that blinded thee, shall make thee see, the Scorpion that stung thee shall heale thee, a sharpe sore hath a short cure, let vs goe to the whiche Euphues consented willyngly, smiling to himselfe to see how he had brought Philautus, into a fooles Paradise.

Heere you may see Gentlemen, the falsehood in fellowship, the fraude in friendshipp, the paynted sheath with the leaden dagger, the faire wordes that make fooles faine: but I will not trouble you with superfluous addition, vnto whom I feare mee I haue bene tedious with the bare discourse of this rude historie.

Philautus and Euphues repaired to the house of Ferrando, where they founde Mistres Lucilla and Liuia, accompanied with other Gentlewomen, neyther beeing idle, nor well employed, but playing at cardes. But when Lucilla beheld Euphues, she coulde scarcely conteine hir selfe from embracing him, had not womans shamefastnes and Philautus his presence stayed hir wisedome.

Euphues on the other side was fallen into such a traunce, that he had not y power either to succor himselfe.

Euphues.

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selfe, or salute the gentlewomen. At the last Lucilla began as one that best might be holde, on this manner.

Gentlemen, although your long absence gaue mee occasion to think that you dislyked your late enterteinment, yet your coming at the last hath cut off my former suspition: And by so much the more you are welcome, by how much the more you were wished for.

But you Gentleman (taking Euphues by the hande) were the rather wished for, for that your discourse being left vnperfect, caused vs all to longe (as woemen are wont for thinges that lyke them) to haue an ende theroff. Unto whome Philautus replied as followeth.

Mistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestye caused vs to pinch curtesie, who should first come: as for my friende, I thinke hee was never wyshed for heere so earnestly of any as of himselfe, whether it myght be to renewe his talke, or to recant his sayings, I can not tell. Euphues takynge the tale out of Philautus mouth, aunswered: Mistres Lucilla, to recant verities were heresie, and renewe the prayses of woemen flattery: the onely cause I wyshed my selfe heere, was to giue thankes for so good entertainment the which I could no wayes deserue, & to bræde a greater acquaintance if it might be to make amendes. Lucilla inflamed w^t his presence, said, nay Euphues you shall not escape so, for if my curtesie, as you say, were þ cause of your coming, let it also be þ occasion of þ ending your former discouerse, otherwise I shall thinke your promise naked, and you shall finde my rewarde nothinge. Euphues nowe as willing to obey as sh^te to commaunde, addressed himselfe to a farther conclusion, who seeing all the gentlewomen readie to giue him the hearing, proceded as followeth.

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Euphues.

I haue not yet forgotten y^e my last talke with these gentlewomen, tended to their prayses , and therefore the ende must tye vp the iust p[ro]ose, otherwise I shold set downe Venus shadow without the lively substance.

As there is no one thing which can be reckened ei- ther concerning loue or loyaltie wherin women do not excell men, yet in feruencye aboue all others , they so farre excede, that men are lyker to meruaile at them, then to imitate them, and readier to laugh at their vertues then emulate them . For as they be harde to be wonne without tryall of greate faith, so are they hard to be lost without great cause of ficklenesse. It is long before the colde water seeth, yet being once hot, it is long before it be cooled , it is long before salt come to his saltnesse, but beeing once seanoned, it never losseth his sauour.

I for mine owne part am brought into a Paradise by the onely imagination of woemens vertues , and were I perswaded that all the Diuelles in hell were woemen, I woulde never liue devoutlye to enherite heauen, or y^e they were al Saintes in heauen, I woulde liue more stricktly for feare of hell . What coulde Adam haue done in his Paradise before his fall with- out a woeman , or howe woulde he haue ryse agayne after his fall wyth a woeman ? Artificers are wont in their last workes to excell themselues , yea , God when he had made all thinges, at the last , made man as most perfect, thinking nothing could be framed more excellent, yet after him hee created a woman , the ex- presse Image of Eternitie, the lyuely picture of Na- ture , the onely staele glasse for man to beholde hys infirmities, by comparinge them wyth woemens per- fections. Are they not more gentle, more wittie , more beautifull then men ? Are not men so bewytched with their qualties that they become madde for loue

loue, and woemen so wyse that they detest lust.

I am entred into so large a fielde, that I shall sooner want tyme then proufe, and so cloye you wyth varietie of prayses, that I feare moe I am lyke to infect women with pride, whiche yet they haue not, and men with spyte whyche yet I woulde not. For as the horse if he knew his owne strength were no wayes to be bridlede, or the Unicorn his owne vertue, were never to bee caught, so woemen if they knewe what excellency were in them, I feare moe men should never winne them to their wills, or weane them from their minde.

Lucilla beganne to snyle, saying, in faith Euphues, I woulde haue you staye there, for as the Sunne when he is at the highest beginneth to goo downe, so when the prayses of women are at the best, if you leaue not, they wyll beginne to sayle, but Euphues (beinge rapt with the sight of his Saint) aunswered, no no Lu. illa. But whilste he was yet speakinge, Ferardo entered, whome they all duetifullly welcommed home, who rouding Philautus in the eare, desired hym to accompanye hym immediatlye without farther pausinge, protesting it shoulde bee as well for his preferment as for his owne profit. Philautus consentinge, Ferardo sayde vnto hys daughter.

Lucilla, the vrgent affyres I haue in hande, wyll scarce suffer moe to tarrye with you one houre, yet hym returne I hope will bee so short, that my absence shal not breede thy sorrowe: in the meane season I committ all things into thy custody, wishing the to vse thy accustomed curtesie. And seeing I must take Philautus with moe, I will bee so bolde to craue you Gentleman (his friende) to supply his roome, desiring you to take this hastys warning for a hartye welcome, and so to

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Euphues.

spend this tyme of mine absence in honest myrrh. And thus I leauue you.

Philautus kneue well the cause of thys sodeyne departure, which was to redeme certeine landes that were morgaged in his Fathers time, to the vse of Ferardo, who on that condition had before time promised him his daughter in mariage. But returne we to Euphues.

Euphues was surprised with such increadible ioye at this straunge euent, that he had almost sounded, for seeing his cornuall to be departed, and Ferardo to giue him so friendly entartaynment, doubted not in time to get the good wil of Lucilla: Whom finding in place convenient without company, with a bold courage & comely gesture, he began to assay hir in this sort.

Gentlewoman, my acquaintance beeing so little, I am afrayd my credite wyll be lesse, for that they commonly are soonest beleued, that are best beloued, and they lyked best whom we haue knownen longest, nevetherlesse the noble minde suspecteth no guyle without cause, neither condemneth any wight without proufer: hauing therefore notise of your heroycall heart, I am the better perswaded of my good hap. So it is Lucilla, that coming to Naples but to fetch fire, as the by word is, not to make my place of abode, I haue founde such flames that I can neither quench them with y water of free will, neither cole them with wisdome. For as the Hoppe, the poale beeing never so hye, groweth to the ende, or as the drye Beech kindled at the roote, never leaueth vntill it come to the toppe: or as one droppe of poysone disperseth it selfe into euery vaine, so affection hauing caught holde of my heart, and the sparkles of loue kindled my Lyver, wyll sodeynelye, though secretly, flame vp into my heade, and spreade it selfe into eueryne linewe. It is your beautie (pardon
my

Euphues.

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my abrupte boldnesse) Lady, that hath taken euery parte of me prisoner, and brought mee vnto this deepe distresse, but seeing women when one prayseth them for their deserts, deeme that he flattereth them to obteine his desire, I am heere present to yeld my selfe to such tryal, as your courtesie in this behalfe shal require. Yet will you commonly object this to such as serue you, and starue to winne your god wil, that hot loue is soone colde: that the Bauin though it burne bright, is but a blaze: that scalding water if it stand a while tourneth almost to Ice: that Pepper though it be hot in the mouth, is colde in the Maw: that the faith of men, though it fry in their words, it freesleth in their workes: Whiche things (Lucilla) albeit they be suffici- ent to reproue the lyghtnesse of some one, yet can they not conuince every one of lewdnes: neither ought the constacie of all, to be brought in question through the subtilitie of a few. For although the worme entreth al- most into euery wood, yet he eateth not the Cedar tree. Though the stone Cylindrus at every thunder clap, rowle from the hil, yet the pure sleeke stone mounteth at the noyse: though the rust fret the hardest Steele, yet doth it not eate into the Emeraulde: though Polypus chaunge his hue, yet the Salamander keepeth his cou- lour: though Proteus transforme himselfe into euerie shape: yet Pigmalion reteineth his old forme: though Aeneas were too fickle to Dido, yet Troylus was too faithfull to Cressid: though others seeme counterfeit in their daedes, yet Lucilla, per swade your selfe, that Euphues will be alwayes currant in his dealings. But as the true golde is tryed by the touch, the pure flint by the stroake of the yron, so the loyall heart of the faithfull louer, is knownen by the tryall of his La- die: of the which tryall (Lucilla) if you shall accompt Euphues worthy, assure your selfe, he will be as rea-

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die

Euphues.

die to offer himselfe a sacrifice for your swete sake, as your selfe shall be willing to employe him in your seruice. Neither doth he desire to be trusted any way, vntil he shal be tryed euery way:neither doth he craue credite at the first, but a good countenaunce,till time his desire shall be made manifest by his deserts. Thus not blinded by light affection , but dazeled with your rare perfection, and boldened by your exceeding courtesie : I haue vnsolded mine entire loue , desiring you hauing so good leasure , to giue sa friendlye an aunswere , as I may receive comforste, and you commendacion.

Lucilla,although she were contented to heare this desired discourse , yet did shē same to bee somewhat displeased. And truely I know not whether it be peculiар to that sexe to dissemble with those whom they most desire,or whether by craft they haue learned outwardly to loath that,which inwardly they most loue : yet wisely did she cast this in hir head,that if she should yelde at the first assault, he would thinke hir a light hus wife:if she should reject him scornfully a very haggard : minding therefore that he shoulde neither take holde of hir promise, neither unkindenesse of hir precisenesse,she fed him indifferently, with hope and dispaire,reason and affection, life and death. Yet in the ende arguing wittily vpon certeine questions,they fel to such agreement, as poore Philautus would not haue agreed vnto if he had ben present,yet alwayes keeping the body vndefiled. And thus she replyed:

GEntleman , as you may suspect me of idlenesse in giuing eare to your talke,so may you conuince me of lightnesse in aunswering such toyes : certes as you haue made mine eares glow at the rehearsall of your loue,so haue you galled my heart with y remembraunce
of

Euphues.

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of your folly. Though you came to Naples as a straunger, yet were you welcome to my fathers house as a friend: And can you then so much transgresse the bonds of honour (I will not say of honestie,) as to solicite a sute more sharpe to me then death? I haue hetherto God bee thanked, lyued without suspition of lewdenesse, and shall I now incurre the daunger of sensual libertie? What hope can you haue to obteine my loue, seeing yet I could never afford you a god looke?

Do you therefore thinke me easely entised to the bent of your boþ, because I was easely entreated to listen to your late disourse? Or seeing mee (as finely you glose) to excell all other in beautie, did you deeme that I would excede all other in beastlines? But yet I am not angry Euphues, but in agony: For who is shē that will frette or fume with one that loueth hir, if this loue to delude me be not dissembled. It is that which causeth me most to feare, not that my beautie is vñknown to my self, but that comonly we pōre wenches are deluded through light beliefe, and ye men are naturally inclined craftely to lead your lyfe. When the Fore preacheth, the Geese perish. The Crocodile shrowdeth greatest treason vnder most pitiful teares: in a kissing mouth there lyeth a galling minde.

You haue made so large profer of your service, and so faire promises of fidelytie, that were I not ouer charie of mine honestie, you woulde inueigle me to shake handes with chastitie. But certes I will either lead a virgins life in earth (though I lead Apes in hel) or els follow shē rather then thy gifts: yet am I neither so precise to refuse thy profer, neither so peevish to disdain thy good wil: so excellent alwayes are the gifts which are made acceptable by the vertue of þ givēr. I did at the first entraunce discerne thy loue, but yet dissemble it. Thy wanton glaunces, thy scalding sighes, thy louing

Euphues.

Iouing signes caused me to blush for shame and to loke
wanne for feare, least they shold be perceiued of any.
These subtil shiftes, these painted practises (if I wer
to be wonne) would soone weane me from the teate
of Vesta to the toyes of Venus. Besides this thy com-
ly grace, thy rare qualties, thy exquisit perfection,
were able to moue a minde halse mortified to trans-
gress the bonds of maideny modestie. But god shield
Lucilla, that thou shouldest be so carelesse of thine ho-
nour, as to commit the state thereof to a straunger.
Learne thou by me Euphues to dispise things that be a-
miable, to forgoe delightfull practises, believe mee it is
pietie to abstaine from pleasure.

Thou art not the first that hath solicited this sute,
but the first that goeth about to seduce me, neither dis-
cernest thou more the other, but darest more then any,
neither hast thou more art to discouer thy mening, but
more heart to open thy minde. But thou preferrest me
before thy lands, thy liuings, thy life: thou offerest thy
selfe a sacrifice for my securtie, thou proferrest me the
whole and only souereignetie of thy seruice: Truely I
were very cruel and hard hearted, if I shold not loue
thee: hard hearted albeit I am not, but truly loue thee
I cannot, whom I doubt to be my louer.

Moreover I haue not ben vsed to the court of Cu-
pide, wherin ther be more slights then ther be Vares
in Athon, then Bees in Hybla, then Starres in heauen.
Besides this, the common people here in Naples are not
only both very suspitious of other mens matters and
manners, but also very iealous ouer other mens chil-
dren and maidens, either therefore dissemble thy fan-
cie or desist from thy folly.

But why shouldest thou desist from the one, seeing
thou canst cunningly dissemble the other. My father
is now gone to Venice, and as I am vncerteine of
his

Euphues.

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his returne, so am I not priuy to the cause of his tra-
uayle: But yet is he so from hence, that he seeth me in
his absence. Knowest thou not Euphues, that kinges
haue lōg armes, & rulers large reaches: neither let this
comfort thee, that at his departure he deputed thee in
Philautus place . Although my face cause him to mis-
trust my loyalty, yet my faith enforceth him to giue me
this liberty: though he be suspitious of my faire hew,
yet is he secure of my firme honesty. But alas Euphu-
es, what truth can there be found in a trauailer: what
stay in a staunger: whose wordes & bodyes both watch
but for a windē, whose fete are euer fleeting , whose
faith pylghted on the shoare, is turned to periurye
when they holpe sayle. Who more traiterous to Phillis
then Demophoon : yet hee a trauayler . Who more
periured to Dido then Aeneas: & he a straunger : both
these Queenes, both they Caytiffes . Who more false
to Ariadne then Theseus: yet he a sayler . Who more
sickle to Medea then Jason: yet he a starter: both these
daughters to great Princes , both they vnsaithfull of
their promises. Is it the likely y Euphues wil be sayth-
full to Lucilla, being in Naples but a sojourner? I haue
not yet forgotten the inuictiue (I can no other wyse
terme it) which thou madest against beauty, sayinge, it
was a deceitful bayte with a deadly hooke, and a sweet
poysou in a paynted pot. Canst thou then be so vnwise
to swallowe the bayte which will brede thy hane: To
swill the drinke that will expyre thy date: To desire
the wight that will worke thy death: But it may be
that with the Scorpion thou canst feede on the earth, or
with the Quayle and Roeburke , be fat with poysou:
or with beautye lie in all brauerye. I feare me thou
hast the stone Contineus about thee, which is named of
the contrarie, that though thou pretende sayth in thy
wordes, thou deuisest fraude in thy heart: y though thou

V.

seeme

Euphues.

Sente to prefer loue, thou art inflamed with luff. And what for that? Though thou haue eaten the seedes of Reckat, which breede incontinencie, yet haue I chewed the leafe Cresse which mainteineth modestie.

Though thou beare in thy bosom the hearb Araxa, most noisome to virginitie, yet haue I the stone that groweth in the mount Timolus, the vpholder of chasttie. You may Gentleman accempt me for a colde Prophet, thus hastely to deuine of your disposition: pardon me Euphues, if in loue I cast beyond the Marke, which bringeth vs women to endles moane. Although I my self were never burnt wherby I should dread the fire, yet the schorching of others in the flames of facy, war, neth me to beware: Though I as yet never tryed any faithles whereby I should be feareful, yet haue I read of many that haue ben periured, which causeth me to be careful: though I am able to cōuince none by profe, yet am I enforced to suspect one vpon probabylties. Alas we silly soules which haue neither wit to decypher the wiles of men, nor wisdome to dissemble our affection, neither craft to traine in young loners, neyther courage to withstande their encounters, neither discretion to discerne their dubling, neither hard harts to reiect their complaints: we I say, are soone enticed, beeing by nature simple, and easilly entangled, beeing apte to receiuē the impression of loue. But alas, it is both common and lamentable, to behold simplicity intrapped by subtilitie, and those that haue most might, to be infected with most mallice. The Spider weaueth a fine web to hang the Fly, the Wolfe weareth a faire face to deuour the Lambe, the Mirlin striketh at the Partridge, the Eagle often snappeth at the Fly, men are alwayes laying baites for women, which are the weaker wessels: but as yet I could never heare man by such snares to entrappe man: For true it is that men them-

themselves haue by vse obserued, þ it must be a harde
winter when one Wolfe eateth another. I haue read,
that the Bull being tyed to the Figge tree, looseth his
strength, þ the whole heard of Deare stand at the gaze,
if they smell a swete apple: that the Dolphin by the
sound of Musickē is brought to þ shoare. And then no
meruaile it is þ if the fierce Bull be tamed wþ the Fig
tree, if that women being as weake as sheepe, be ouer-
come with a Figge: if the wilde Deare be caught
with an apple, that the tame Damzell is wonne with
a blossome: if the flete Dolphin be allureid with har-
mony, that women bee entangled with the melody of
mens speach, faire prouises & soleinne protestations.
But folly it were for me to marke their mischiefes,
sith I am neither able, neither they willing to amende
their manners: it becommeth me rather to shew what
our seere should doe, then to open what yours doth.
And seeing I cannot by reason restraine your importu-
nate suite, I will by rygour done on my selfe, cause you
to refraine the meanes. I would to God Ferardo were
in this point lyke to Lysander, which woulde not suf-
fer his daughters to weare gorgeous apparell, saying,
it woud rather make them common then comely. I
would it were in Naples a lawe, which was a custome
in Aegypt, that women should alwayes goe bare feote
to the intent they might keepe themselues alwayes at
home, that they shold be euer like to the Soniale, which
hath euer his house on his head. I meane so to mortifie
my selfe, that in steede of silkes, I wil weare sackcloth:
for Dishes and Bracelletes, Leere and Caddys: for
the Lute, vse the Distaffe: for the Penne, the Needle:
for louers Sonettes, Davids Psalmes. But yet I am
not so senceles altogether to reject your seruice: which
if I wer certainly assured to proceede of a simple mind,
it shold not receive so simple a reward. And what grea-

Euphues.

ter tryall can I haue of thy simplicitie and truth, then
thine owne request which desirereth a triall. I, but in the
coldest flint there is hot fire, the Wēe that hath hun-
ny in his mouth, hath a sting in his tayle: the tree that
beareth the sweetest fruite, hath a sorwr sap: yea, the
wordes of men though they seeme smooth as oyle: yet
their heartes are as crooked as the stalke of Giue. I
woulde not Euphues that thou shouldest condencme me
of rigour, in that I seeke to asswage thy folly by rea-
son: but take this by the way, that although as yet I
am disposed to lyke of none: yet whensoeuer I shall
toue any, I wil not forget ther: in the meane season ac-
compt me thy friend, for thy foe I will never be.

Euphues was brought into a great quandary, and
as it were a colde shivering, to heare this newe kinde
of kindnesse: such sweete meate, such soweare sauce: such
fayre wordes, such sainte promises: such hot loue, such
colde desire: such certeine hope, such sodeine chaunge:
and stode lyke one that had looked on Medusas heade,
and so had beene tourned into a stone.

Lucilla seeing him in this pitiful plignt, and fearing
he woulde take stand if the loue were not cast out, toke
him by the hand, and wringing him softly, with a smil-
ing countenaunce began thus to comfort him.

Me thinks Euphues chaunging so your colour, vpon
the sodeine, you wil soone chaunge your coppie: is your
minde on your meate: a penny for your thought.

Mistres (quoth he) if you would by al my thoughts
at that price: I shoulde never be wearye of thinking,
but seeing it is too deere, reade it and take it for no
thing.

It seemes to me (said she) that you are in some browen
study, what colourrs you might best weare for your
Lady.

In dede Lucilla you leuel shrewdly at my thought,

by

Euphues.

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by the ayne of your owne imagination, for you haue
gauen vnto me a true loues knot wrought of chaunge-
able Dilke, and you deeme that I am devising how I
might haue my coulours chaungeable also, that they
might agree: But lette this with such toyes and devi-
ses passe, if it please you to commaunde me anye ser-
vice I am heere ready to attend your leasure. No ser-
vice Euphues, but that you kepe silence, vntil I haue
uttered my minde; and secrete when I haue vnsolded
my meaning.

If I shold offend in the one I were too bolde, if
in the other too beastly.

Well then Euphues (sayd shee) so it is, that for the
hope that I conceiue of thy loyaltie, & the happie suc-
celle that is like to ensue of this our loue, I am content
to yaelde thee the place in my heart which thou desirkest
and deseruest aboue all other, which consent in me if
it may any wayes breede thy contention, sure I am
that it will euery way worke my comfort. But as ei-
ther thou tenderest mine honour or thine owne safetie,
use such secrete in this matter, that my father haue no
inkling hereoff, before I haue framed his minde fit
for our purpose. And though women haue small force
to overcome men by reason, yet haue they good fortune
to undermine them by pollicie. The soft droppes of
raine perce the hard Marble, many strokes ouerthow
the tallest Dke, a silly woman in time may make such
a breach into a mans heart, as hir teares may enter
without resistance: then doubt not, but I wil so under-
mine mine olde father, as quickly I wil enjoy my new
friend. Tush Philautus was liked for fashion sake, but
neuer loued for fancie sake: & this I vowe by the faith
of a Virgin, and by the loue I beare thee, (for greater
bands to confirme my vow I haue not) that my father
shall sooner martir mee in the fire then marye mee to

V.ij.

Philautus.

Euphues.

Philautus. No no, Euphues, thou onely hast wonne me by loue, and shalt onely weare me by law: I force not Philautus his fury, so I may haue Euphues his friendship: neither wil I prefer his possessions before thy person, neither esteime better of his lands, then of thy loue. Ferardo shal sooner disherite me of my patrimony, then dishonour me in breaking my promise: It is not his great mannor, but thy good manners, that shal make my mariage. In token of which my sincere affection, I giue thee my hande in payne, and my heart for euer to be thy Lucilla. Unto whom Euphues aunswered in this manner.

If my tongue were able to utter the ioyes that my heart hath conceiued, I feare me though I be well beloued, yet I should hardly be belieued. Ah my Lucilla, how much am I bound to thee, which preferrest mine vnworthisse, before thy Fathers wrath: my happiness, before thine owne misfortune: my loue, before thine owne life: How might I excell thee in courtesie, whom no mortall creature can exceed in constancie: I finde it now for a settled truth, which earst I accompted for a vaine talke, that the purple dye will never staine, that the pure Cyuet will never loose his sauer, that the græne Laurell will never chaunge his colour, that beautie can never be blotted with discourtesie. As touching secrecie in this behalf, assure thy selfe, that I will not so much as tell it to my selfe.

Commaund Euphues to runne, to ride, to undertake any exployt be it never so daungerous, to hazard himselfe in any enterprize, be it never so desperate. As they wer thus pleasauntly conferring the one with the other, Liuia (whom Euphues made his stale) entered into the Parlour, unto whome Lucilla spake in these termes.

Dost thou not laugh Liuia, to see my ghostly-father
keepe

keepe me heere so long at Christe? Truly (auns wered Liua) me thinkes y you smile at some pleasaunt shifte, either he is slow in enquiring of your faults, or you slacke in auns wering of his questions: and thus being supper time they all late downe, Lucilla well pleased, no man better content then Euphues, who after his repast hauing no opportunitie to confer with his louer, had small lust to continue with the gentlewomen any longer, seeing therefore he could frame no meanes to worke his delyght, he coyned an excuse to hasten his departure, promising the next morning to trouble the againe as a guest more bold then welcome, although in daede he thought himselfe to be the better welcome, in saying that he would come.

But as Ferardo went in post, so hee retourned in hast hauing concluded with Philautus, that the mariage should immediatly be consummated, which wrought such a content in Philautus, that he was almost in an extasie through the extremitie of his passions: such is the fulnesse and force of pleasure, that ther is nothing so daungerous as the fruition, yet knowing that de-layes bring daungers, although hee nothing doubted of Lucilla whome hee loued, yet feared he the fickle-nesse of olde men, which is alwayes to be mistrusted.

Hee urged therefore Ferardo to breake with his Daughter, who beeing willyng to haue the matche made, was content incontinentlie to procure the meanes: finding therefore his daughter at leasure, and hauing knowledge of hir former loue, spake to hir as followeth.

Dære daughter as thou hast long time liued a maid, so now thou must learne to be a Mother, and as I haue bene carefull to bring thee vp a Virgin, so am I now desirous to make thee a Wife. Neither ought I in this matter to vse any perswasions, for that mai-

dens

Euphues.

dens commonly now a dayes are no soner borne, but they beginne to bride it: neither to offer any great portions, for that thou knowest thou shalt inherite al my possessions. Mine onely care hath bene hetherto, to match thee with such an one, as shoulde be of good wealth, able to mainteine thee: of great worship, able to compare with thee in birth: of honest conditions, to deserue thy loue: and an Italian borne to enjoy my landes. At the last I haue found one aunswerable to my desire, a Gentleman of great reuenerewes, of a noble progenie, of honest behauour, of comly personage, borne and brought vp in Naples, Philautus (thy friend as I gesse) thy husband Lucilla if thou lyke it, neither canst thou dislike him, who wanteth nothing that should cause thy liking, neither hath any thing that should breede thy loathing.

And surely I reioyce the more that thou shalt bee linked to him in mariage, whom thou hast loued, as I heare beeing a maiden, neither can therc any iarres kindle betwene them, wher the mindes be so united, neither any iealousie arise, where loue hath so long bene settled. Therefore Lucilla, to the ende the desire of either of you may now be accomplayshed to the delyght of you both, I am heere come to finishe the contract by giuing handes, which you haue alreadye begunne betwene your selues by ioyning of hearts, that as GOD doth witnesse the one in your consciences, so the world may testifie the other, by your conuersations, and therefore Lucilla, make such aunswere to my request, as may lyke me and satissie thy friende.

Lucilla abashed with this sodaine speach of hir fother, yet boldened by the loue of hir friend, with a comly bashfulnesse, aunswered him in this manner.

Reuerend sir, the switenesse that I haue found in
the

Euphues.

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the vndefyled estate of virginitie , causeth me to loath the sower saunce which is myred with matrimony, and the quiet life which I haue tryed being a mayden, maketh me to shun the cares that are alwayes incident to a mother, neither am I so wedded to the world that I should be moued with great possessions, neither so bewitched with wantonnesse, that I shoulde be entyled with any mans proportion, neither if I were so disposed would I be so proude, to desire one of noble proge-
nie, or so precise to choose one onely in mine owne cou-
trey, for that commonly these things happen alwayes to the contrary . Doe we not see the noble to match with the base, the rich with the poore , the Italian oftentimes with the Portingale : As loue knoweth no lawes, so it regardeth no conditions: as the louer ma-
keth no paule where he lyketh , so he maketh no con-
science of these idle ceremonies. In that Philautus is the man that threatneth such kindenesse at my handes, and suche curtesie at yours, that he shoulde accompt me his wiffe before he woe mee, certeinly he is lyke for mee to make his reconing twise, because he reckoneth without his Hostesse. And in this Philautus would ei-
ther shew himselfe of great wisedome to perswade, or me of great lyghtnes to be allured: although the Load-
stone draw yron, yet it cannot moue golde: though the Jette gather vp the lyght straw, yet can it not take vp the pure steele. Although Philautus thinke himselfe of
vertue sufficient to winne his louer, yet shall he not obteine Lucilla. I cannot but smyle to heare y a ma-
ryage should be solemnized, wher never was any men-
tion of assuring, and that the wowing should be a daye after the wedding.

Certes if when I looked merily on Philautus he de-
med it in y way of mariage, or if seeing me disposed to
it, he tooke me in god earnest : then surs hee might

I. gather

Euphues.

gather some presumption of my lone, but no promise. But me thinkes it is good reason, that I shoulde bee at mine owne brideall, and not given in the Church, before I knowe the Bridegrome. Therefore deere Father in mine opinion as ther can be no bargaine where both be not agreed, neither any Indentures sealed where the one will not consent: so canne there be no contract where both be not content: no banes asked lawefully, where one of the parties forbiddeth them: no mariage made where no match was ment. But I wil hereafter frame my self to be coy, seing I am claimed for a wife because I haue bene curteous: & give my self to melancholy, seing I am accompted wonne in that I haue bene merry. And if euery Gentleman bee made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue vsed to company with, & be a common wife to all those that haue commonly resorted hether.

My duetie therefore ever reserved, I here on my knæs forsware Philautus for my husband, although I accept him for my friend, & seeing I shal hardly be induced ever to match with any, I besech you if by your fatherly loue I shall be compelled, that I may match w^t such a one as both I may loue and you may lyke.

Ferardo being a graue and wise Gentleman, although he were throughtly angry, yet he dissembled his fury, to the ende he might by craft discouer hir fancy, & whispering Philautus in the eare (who stode as though he had a flea in his eare) dessred him to kepe silence, vntil he had vndermined hir by subtilitie, which Philautus hauing graunted, Ferardo began to sift his daughter w^t this deuice. Lucilla, thy coulour sheweth thee to bee in a great choler, and thy hotte wordes bewray thy heauy wrath, but be patient, seing al my talke was onely to trye thee: I am neither so unnaturall to wreast thee against

gainst thine owne wil, neither so malytious to wedde thee to any against thine own lyking: for well I know what iarres, what ielouste, what strife, what stormes ensue, where the match is made rather by the compulsion of the parents, then by the consent of the parties: neither doe I like thee the lesse in that thou lykest Philautus so little, neither can Philautus loue thee y worse in that thou louest thy selfe so well, wishing rather to stande to thy chaunce, then to the choyce of any other. But this grieueth me most, that thou art almost vowed to the vayne order of the vestal virgins, despising, or at the least not desiring the sacred bandes of Iuno, hir bedde. If thy mother had bene of that minde when she was a mayden, thou haddest not nowe bene borne, to be of this minde to be a virgin. Wray with thy selfe what slender profit they bring to the common wealth, what slight pleasure to themselues, what great griefe to their parents, which ioy most in their offspring, & desire most to enjoy the noble & blessed name of a graundfather. Thou knowest that the tallest Ash is cut down for fuel, because it beareth no god fruite: that the Cow that giues no milke, is brought to the slaughter: that the Drone that gathereth no Honny, is contemned: that the woman that maketh hir selfe barren by not marrying, is accompted amonge the Grecian Ladys worse then a carryon, as Homer reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to my hoary haires, or a commoditie to thy common weale, frame thy self to that honourable estate of Matrimony, which was sanctified in Paradise, allowed of the Patriarches, hallowed of the olde Prophets, and commended of al persons. If thou lyke any, be not ashamed to tell it me, which onely am to exhort thee, yea and as much as in me lyeth to commaunde thee, to

I.iij.

loue

Euphues.

Ioue one : If he be base, thy bloud will make him noble : If beggerly, thy goods shall make him wealthy : If a straunger thy freedome may enfranchise him : If he be young, he is the more fitter to be thy phare : if he be olde, the lyker to thine aged father. For I had rather thou shouldest leade a lyfe to thine owne lyking in earthe, then to thy great tormentes, leade Apes in Hell. We bolde therefore to make me partaker of thy desyre, which will be partaker of thy disease: yea, and a furtherer of thy delightes, as farre as either my friendes, or my landes, or my life will stretch.

Lucilla perceiving the drift of the olde fore hir father, waied with hir self what was the best to be done, at the last not wayng hir fathers ill will, but encouraged by loue, shaped him an aunswere which pleased Ferardo but a lyttle, and pinched Phylautus on the persons syde, on this manner.

Dere Father Ferardo, although I see the bayte you laye to catch mee, yet I am content to swallowe the hooke, neither are you more desirous to take mee napping, then I willing to confesse my meaning. So it is that loue hath as well inuegled me as others, which make it as straunge as I. Neither doe I loue him so meanely that I should be ashamed of his name, neither is his personage so meane that I shoulde loue him shamefully : It is Euphues that lately arived here at Naples, that hath battered the bulwark of my brest, and shal shortly enter as conquerour into my bosome. What his wealth is, I neither knowe it nor way it: What his wyt is, all Naples doth know it and wonder at it: neyther haue I bene curious to enquire of his progenitors, for that I know so noble a minde could take no original but from a noble man, for as no Bird can looke against the Sunne but those that be bredde of the Eagle, neither any Hawke soare so high as the

browde

Euphues.

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brode of the Hobby, so no wight can haue such excellent qualties except he descende of a noble race, neither be of so high capacitie, vnlesse he issue of a high progeny. And I hope Philautus will not be my foe, seeing I haue chosen his deere friend, neither you Father be displeased, in that Philautus is displaced. You neede not muse that I should so sodeinely be entangled, loue giues no reason of choyce, neither will it suffer any repulse. Mirra was enamoured of hir naturall Father, Biblis of hir Brother, Phædra of hir sonne in lawe: If Nature canne no waye resist the furye of affection: how shoulde it be stayed by wise-dome?

Ferardo interrupting hir in the middle of hir discourse, although he were moued with inward grudge, yet he wisely repressed his anger, knowing that sharp words would but sharpen hir froward will, and thus aunſ wered hir brieſely.

Lucilla, as I am not presently to graunt my good wil, so meane I not to reprehend thy choyce, yet wisdome willeth me to pawſe, vntill I haue called what may happen to my remembraunce, and warneth thee to be circumspect, least thy rash concept bring a sharpe repentaunce. As for you Philautus, I would not haue you dispayre, seeing a woman doth oftentimes chaunge hir desyre. Unto whome Philautus in few words made aunſ were.

Certeinely Ferardo I take the leſſe grieſe, in that I ſee hir ſo grēdy after Euphues, & by ſo much the more I am content to leauē my ſuite, by how much the more ſhe ſeemeth to diſdaine my ſeruice: but as for hope, because I would not by any meanes falte one dramme thereoff, I will abiure all places of hir abode, and loath hir company, whose countenaunce I haue ſo much loued: as for Euphues, and there ſtaying his ſpeach, he

I.iii. flang

Euphues.

flang out of the dores and repaiting to his lodging vt-
tered these wordes.

Ah most dissembling wretch Euphues, O counter-
fayte companion , couldest thou vnder the shewe of a
stedfast friend cloake the mallice of a mortall foe : vn-
der the colour of simplicitie, shrowd the Image of de-
ceipt: Is thy Liuia, tourned to my Lucilla: thy loue, to
my louer : thy deuotion to my Saint: Is this the cur-
tesie of Athens, the cauilling of schollers, the crafte of
Grecians: Couldest thou not remember Philautus, that
Greece is never without some wily Vlisses, never void
of some Synon, never to seeke of some deceitful shifter:
Is it not commonly said of Grecians, that craft com-
meth to them by kinde, that they learne to deceiue in
their cradell: Why then did his pretended curtesie be-
witch thee with such credulytie: Shall my good wil be
the cause of his il wil: because I was content to be his
friend, thought he me meete to be made his scole: I see
now that as the fish Scolopidus in the floud Araris, at
the waxing of the Moone is as white as the driuen
snow, and at the wayning as black as the burnt coale:
so Euphues, which at the first increasing of our famili-
aritie, was very zealous, is now at y last easte become
most faithlesse. But why rather exclaime I not against
Lucilla whose wanton looks caused Euphues to vio-
late his plighted faith: Ah wretched wench, canst thou
be so lyght of loue, as to chaunge with euery winde: so
unconstant as to prefer a new louer before thine olde
friend : Ah well I wet that a new bosome sweepeth
cleane, and a new garment maketh thee leauie off the
olde though it be fitter, and new Wine causeth thee to
 forsake tho olde, though it be better: much lyke to the
men in the Iland Scyrum, which pull vp the olde tree
when they see the young begin to spring, & not unlike
unto the widow of Lesbos, which chaunged al hir old
golde

Euphues.

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golde for new Glasse. Haue I serued thee thre yeares faithfully, and am I serued so vnkindely? Shall the fruite of my desire be tourned to disdaine? But vnlesse Euphues had inueigled thee, thou hadst yet bene constant: yea, but if Euphues had not saene thee willyng to be wonne, he woulde never haue woed thee: But had not Euphues entised thee with faire wordes, thou wouldest never haue loued him: but hadst thou not giuen him faire looks, he woulde never haue liked thee: I, but Euphues gaue the onset: I, but Lucilla gaue the occasion: I, but Euphues first brake his minde: I, but Lucilla first bewrayed hir meaning. Tush why goe I about to excuse any of them, seeing I haue iust cause to accuse them both. Neither ought I to dispute which of them hath proferred me the greatest villany, sith that either of them hath committed periury. Yet although they haue found me dull in perceiving their falsehood, they shall not finde me slacke in reuenging their folly. As for Lucilla, seeing I meane altogether to forget hir, I meane also to forgiue hir, least in seeking meanes to be reuenged, mine olde desire be renewed.

Philautus having thus discoursed with himselfe, began to write to Euphues as followeth.

¶ Although hetherto Euphues, I haue shinned thee in my heart for a trutchie friende, I will shunne thee hereafter as a trothlesse foe, and although I cannot see in thee lesse wit then I was wont, yet doe I finde lesse honestie. I perceiue at the last (although being deceived it be too late) that Muske though it be sweet in y smel, is sowre in the smacke: that the leafe of the Cedar tree, though it be faire to be saene, yet the sirup depriueth sight, that friendship though it be plighted by shaking the hand, yet it is shaken off by fraud of the heart. But thou hast not much to boast off, for as thou hast won a fickle Lady, so hast thou lost a faithful friend. How
canst

Euphues.

canst thou be secure of hir constancie, when thou hast had such tryall of hir lyghtnesse?

How canst thou assure thy selfe that she will bee faithfull to thee, which hath bene faithlesse to me? Ah Euphues, let not my credulitie be an occasion heerafter for thee to practise the lyke crueltie. Remember this that yet there hath neuer bene any faythlesse to his friende, that hath not also bene fruitelesse to his God. But I way the treacherie the lesse, in that it commeth from a Grecian, in whome is no trouth. Though I be to weake to wrastle for a reuenge, yet God who permitteth no guile to be guiltlesse, will shortly requite this iniury: though Philautus haue no pollicie to vndermine thee, yet thine owne practises will be suffici- ent to ouerthrow thee.

Couldst thou Euphues, for the loue of a fruitelesse plesure, violate the league of faithfull friendship? Didst thou way more the entising looks of a lewde wench, then the entire loue of a loyall friend? If thou diddest determine with thy selfe at the first to be false, why diddest thou sware to be true? If to be true, why art thou false? If thou wast minded both falsely & forgedly to deceiue me, why didst thou flatter & dissemble with me at the first? If to loue me, why dost thou flinch at the last? If the sacred bands of amitie did delight thee, why diddest thou breake them? If dislike thee, why diddest thou praise them? Dost thou not know y a perfect friend should be lyke the Glazeworme, which shineth most bright in the darke? or lyke the pure Franken- cene which smelleth most sweet when it is in the fire? or at the least not vunlike to the damask Rose, which is sweeter in the still then on the stalke? But thou Euphues, dost rather resemble the Swallow which in the Sommer creepeth vnder the eues of every house, and in the Winter leaneth nothing but durt behinde hir:

hir: or the humble Bee, which having sucked hurny out
of the fayre flower, doth leauē it & loath it: or the Spi-
der which in the finest web doth hang the fayrest Fly.
Dost thou thinke Euphues that thy craft in betraying
mee, shall any whit coole my courage in reuenging thy
villany: or that a Gentleman of Naples will put vp
such an iniury at the hands of a scholler? And if I do,
it is not for want of strength to mainteine my iust
quarell , but of will which thinketh scorne to gette so
vaine a conquest . I knowe that Menelaus for his ten
yeares warre, endured ten yeares wo, that after al his
strike hee wan but a strumpet, that for all his trauayle
he reduced (I cannot say reclaymed) but a straggeler:
which was as much in my iudgement, as to striue for
a broken glasse, which is good for nothing. I wish thee
rather Menelaus care, then my selfe his conquest, that
thou being deluded by Lucilla, maist rather know what
it is to be deceiued, then I hauinge conquered thee,
should proue what it were to bring backe a dissembler.
Seing therefore there can no greater reuenge lyght
vpon thee, then that as thou hast reaped where an o-
ther hath sownen, so an other may thresh y which thou
hast reaped. I wyll pray that thou maist be mesured
vnto with the lyke measure that thou hast meaten vnto
others : that as thou hast thought it no conscience
to betray mee, so others may deeme it no dishonestie to
deceiue thee: that as Lucilla made it a light matter to
forsware her olde friend Philautus, so she may make it
a mocke to forsake her new phiere Euphues. Which if
it come to passe, as it is lyke by my compasse, then shalt
thou see the troubles and feele the tormentis which thou
hast already thowne into the heartes and eyes of o-
thers.

Thus hoping shortly to see thare as hopelesse, as my
selfe is haples, I with my wish, were as affectually en-

Euphues.

ded, as it is hartely looked for. And so I leauē thee.

Thine once

Philautus,

Philautus dispatching a messenger with this letter speadely to Euphues, went into the fields to walk ther, either to digest his choler, or chew upon his melancholy. But Euphues hauing reade the contents, was well content, setting his talke at naught, & ans wering his taunts in these gibing termes.

Remember Philautus how valyantly Ajax boasteth in the feats of armes, yet Ulysses bare away the armour: and it may be that though thou crake of thine owne courage, thou maist easily lose the conquest. Dost thou thinke Euphues such a dastarde, that hee is not able to withstande thy courage, or such a dullarde that he cannot discrye thy craft. Alas god soule. It falleth with thee as with the Hen, which when the Puttocke hath caught hir Chekin beginneth to cackle, and thou hauing lost thy louer beginnest to prattle. Tush Philautus, I am in this point of Euripides his minde, who thinkes it lawfull for the desire of a kingdome to transgresse the bonds of honestie, and for the loue of a Lady to violate and breake the bonds of amitie. The friendship betweene man and man as it is common so is it of course betweene man and woman, as it is seldom so is it sincere, the one procedeth of the similitude of manners, the other of y^e sincerity of the heart: if thou haddest learned the first point of hauking, thou wouldest haue learned to haue held fast, or the first noat of Descant, thou wouldest haue kept thy Sol. Fa. to thy selfe.

But thou canst blame me no more of folly in leaving thee to loue Lucilla, then thou maist reproue him of foolishnesse that hauing a Sparow in his hande letteth

hir

hir goe to catch the Pheasant, or him of vnskilfulness
that seing the Heron, leaueth to leuell his shot at the
Stockdoue, or that woman of coynesse, that hauing a
dead Rose in hir bosome, throweth it away to gather
the fresh violet. Loue knoweth no lawes: Did not
Iupiter transforme himselfe into the shape of Amphi-
trio to imbrace Alcmæna? Into the forme of a Swan
to enjoy Læda: Into a Bull to beguile Io: Into a
shower of golde to winne Danae: Did not Neptune
chaunge himselfe into a Heyfer, a Ramme, a Floud,
a Dolphin, onely for the loue of those he lusted after?
Did not Apollo conuert himselfe into a Shephearde,
into a Birde, into a Lyon: for the desire hee had to
heale his disease? If the Gods thought no scorne to
become beastes, to obteine their best beloued, shall
Euphues be so nice in chaunging his coppie to gayne
his Ladie? No, no: he that cannot dissemble in loue, is
not worthy to liue. I am of this minde, that both might
and mallice, deceypte and trecherye, all periurye, any
impietie may lawfully be committed in loue, which is
lawlesse. In that thou arguest Lucilla of lightnesse thy
will hangs in the light of thy witte: Doest thou not
know that the weak stomacke if it be cloyed with one
dyet doth soone surfet? That the clownes Garlike can-
not ease the courtiers disease so wel as the pure Tria-
cle? that farre fet and deere bought is god for Ladys?
That Euphues being a more dainty morsell then Phi-
lautus ought better to bee accepted? Tush Philautus
set thy heart at rest, for thy happe willeth thare to graue
ouer all hope both of my friendship, and hir loue: as for
reuenge thou art not so able to lende a blow as I to
ward it: neither more benterous to challenge the com-
batte, then I valiant to aunswere the quarrell. As Lu-
cilla was caught by fraude, so shal she be kept by force:
and as thou wast too simple to espie my crafte, so I

B.ij. thinke

Euphues.

I thinke thou wilt be too weake to withstande my courage : but if thy reuenge stande onely vpon thy wish, thou shalt never liue to see my woe, or to haue thy wil, and so farewell.

Euphues.

This letter being dispatched, Euphues sent it , and Philautus read it, who disdayning those proud termes, disdayned also to aunswere them, being readie to ryde with Ferardo.

Euphues having for a space absented himselfe from the house of Ferardo, because he was at home , longed soze to see Lucilla, which nowe opportunitie offered vnto him, Ferardo being gon again to Venice with Philautus, but in this his absence, one Curio a Gentleman of Naples of little wealth and lesse wit, haunted Lucilla hir company, & so enchaunted hir, that Euphues was also cast off with Philautus, which thing being unknown to Euphues, caused him the sooner to make his repayre to the presence of his Lady , whome he finding in hir muses, began pleasantly to salute in this manner.

Mistresse Lucilla, although my long absence might breede your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dossolute your choler (for y louers are sone pleased whe of their wishes they be fully possessed.) My absence is the rather to be excused in y your father hath bene alwayes at home, whose frownes seemed to threaten my ill fortune, and my presence at this present the better to be accepted, in that I haue made such speedy repaire to your presence.

Unto whom Lucilla aunswered with this glyke.

Truely Euphues you haue miss the cushion , for I was neither angry with your long absence, neither
am

am I well pleased at your presence, the one gaue mee
rather a good hope heerafter never to see you, þ other
giueth me a greater occasion to abhorre you.

Euphues being nipp'd on the head, with a pale coun-
tenance as though his soule had forsaken his body,
replyed as followeth.

If this sodeine chaunge Lucilla, procede of any de-
sert of mine, I am heere not only to aunſ were the fact,
but also to make amends for my fault: if of any new
motion or minde to forsake your new friend, I am ra-
ther to lament your inconstancie then reuenge it: but
I hope that such hot loue cannot be so soone colde, nei-
ther such sure faith be rewarded with so sodeine for-
getfulnessse.

Lucilla not ashamed to confesse hir folly, aunſ we-
red him with this frumpe.

Sir, whether your deserts or my desire haue wrought
this chaunge, it will boote you lyttle to know, neither
do I craue amends, neither feare reuenge: as for fer-
uent loue, you know there is no fire so hotte but it is
quenched with water, neither affection so strong but is
weakened with reason, let this suffice thee, that thou
know I care not for thee.

In dede (said Euphues) to know the cause of your
alteracion would boote me lyttle, seing the effect taketh
such force. I haue heard that womē either loue entire-
ly or hate deadly, and seeing you haue put me out of
doubt of the one, I must needes perswade my selfe of
the other. This chaunge will cause Philautus to laugh
me to scorne, and double thy lightnesse in tourning so
often. Such was the hope that I conceiued of thy con-
stancie, that I spared not in all places to blaze thy lou-
altie, but now my rash concept wil proue me a lyer,
and thee a lyght hus wife.

Nay (sayd Lucilla) now shalt thou not laugh Phi-
K.ij. lautus

Euphues.

lautus to scorne, saing you haue both drunke of one cup: in misery Euphues it is great comfort to haue a companion. I doubt not, but that you wil both conspire against me to worke some mischiefe, although I nothing feare your malice, whosoeuer accompteth you a lyar for praysing me, may also deeme you a lecher for beeing enamoured of mee: and whosoeuer iudgeth me lyght in forsaking of you, may thinke thee as lewd in louing of mee: for thou that thoughtest it lawfull to deceiue thy friend, must take no scorne to be deceived of thy foe.

Then I perceiue Lucilla (said he) that I was made thy stale, and Philautus thy laughing stocke: whose friendship (I must confesse in deede) I haue refused to obteine thy fauour; and sithens an other hath won that we both haue lost, I am content for my parte, neither ought I to be grieued seeing thou art fickle.

Certes Euphues (said Lucilla) you spend your wind in wast, for your welcome is but small, & your cheere is like to be lesse, fancie giueth no reson of his change neither will be controlled for any choice: this is therfore to warn you, that from henceforth you neither sollicite this sute, neither offer any way your seruice: I haue chosen one (I must needes confesse) neither to be compared to Philautus in wealth nor to thee in wit, neither in birthe to the worst of you both, I thinke God gaue it me for a iust plague for renoucing Philautus, and choosing thee, and sithence I am an ensample to all women of lightnesse, I am like also to be a mirrour to them all of unhappinesse, which il luck I must take, by so much the more patiently, by how much the more I acknowledge my selfe to haue deserued it worthily.

Well Lucilla (aunswered Euphues) this case breedeth my sorrow the more, in that it is so sodeine, and
by

by so much the more I lament it, by how much þ lesse
I looked for it. In that my welcome is so colde, & my
chære so simple, it nothing toucheth me, seing your fu-
ry is so hot and my misfortune so great, that I am nei-
ther willing to receiue it, nor you to bessow it; if tract
of time, or want of triall, had caused this Metamor-
phosis, my griefe had bene more tollerable, and your
fleeting more excusable, but comming in a moment vn-
deserued, vnlooked for, vnthought off, it increaseth my
sorrow and thy shame.

Euphues (quoth shée) you make a long Varuell
for a lyttle corne, and angle for the fish that is alrea-
die caught . Curio, yea, Curio is he that hath my loue
at his pleasure, and shall also haue my life at his com-
maundement, and although you deeme him vnworthy
to enioye that , which earst you accompted no wight
worthye to embzace , yet seeing I esteeme him more
worth then any, he is to be reputed as chiese . The
Wolfe chooseth him for hir make , that hath or doth
endure most trauayle for hir sake . Venus was content
to take the blake Smith with his poinlt foote .
Cornelia heere in Naples, disdayned not to loue a rude
Miller .

As for chaunging, did not Helen þ pearle of Greece
thy countrywoman, first take Menelaus, then Theseus
and last of all Paris? If brute beasts giue vs ensamples
that those are most to be liked, of whome we are best
beloued, or if the Princesse of beautie Venus, and hir
heires Helen and Cornelia , shewe that our affection
standeth on our frē will, then am I rather to be excu-
sed then accused. Therefore good Euphues be as merry
as you may be, for tyme may so turne that once again
you may be.

My Day Lucilla(sayd he) my Varuell shall cease, see-
ing others haue reaped my corne , for anglyng for
the

Euphues.

the fish that is already caught, that were but mere folly. But in my minde if you be a fish you are either an Eele, which as sone as one hath hold on hir tayle, wil slip out of his hande, or els a Minnow which wil be nibbling at every baite, but never biting: But what fish so ever you be, you haue made both me and Philautus to swallow a Gudgen.

If Curio be the person, I would neither wish thee a greater plague, nor him a deadlyr porson. I for my part thinke him worthy of thee, and thou unworthie of him, for although he be in body deformed, in minde foolish, an innocent borne, a begger by misfortune, yet doth he deserue a better then thy selfe, whose corrupte manners haue stained thy heauenly hue, whose lyght behauoir hath dimmed the lights of thy beautie, whose unconstant minde hath betrayed the innocencie of so many a Gentleman.

And in that you bring in the example of a Beast to confirme your follye, you shew therein your beastly disposition, which is readye to follow such beastlynesse. But Venus played false: and what soz that? seeing hir lyghtnesse serued soz an example, I woulde wish thou mightest trye hir punishment for a reward, that beeing openly taken in an yron net, all the world might iudge whether thou be fish or flesh: and certes in my minde no angle will hold shée, it must be a net. Cornelia loued a Miller and thou a miser, can hir folly excuse thy fault? Helen of Greece my country-woman borne, but shine by profession, chaunged and rechaunged at hir pleasure, I graunt. Shall the lewdenesse of others animate thee in thy lyghtnesse? Why then dost thou not haunt y stewes, because Lais frequented the? why dost thou not loue a bul, seeing Pasiphae loued one? why art thou not enamoured of thy father, knowing that Mirra was so incensed?

These

these are set down, that we viewing their incontinencie, should flye the lyke impudencie, not follow the like excesse, neither can they excuse theē of any inconstancy. Merry I will be as I may, but if I may hereafter as thou meanest, I will not, and therefore farewell Lucilla, the most inconstant that euer was nursed in Naples, farewell Naples the most cursed towne in all Italy, and women all farewell.

Euphues hauing thus giuen hir his last farewell, yet being solytary, began a fresh to recount his sorrow on this manner.

Ah Euphues into what misfortune art thou brought? in what sodeine miserye art thou wrapped? it is lyke to fare with thee as with the Eagle, which dyeth neither for age, nor with sickenesse, but with sa-
nire, for although thy stomake hunger, yet thy heart will not suffer thee to eate. And why shouldest thou torment thy selfe for one in whome is neither fayth
nor feruencye? O the counterfayte loue of woemen.
Oh inconstaunt sexe. I haue lost Philautus, I haue lost Lucilla: I haue lost that which I shall hardlye finde againe, a faithfull friende. A foolish Euphues,
why diddest thou leaue Athens, the nurse of wise-
dom, to inhabite Naples the nourisher of wanton-
nesse? Had it not beene better for theē to haue eaten
salt with the Philosophers in Greece, then sugar with
the courtiers of Italy? But behold the course of youth,
which alwayes enclyneth to pleasure, I forsooke mine
olde companions to search for new friendes, I rejected
the graue and farterly counsaile of Eubulus, to follow
the brainsicke humor of mine owne will. I addicted
my selfe wholly to the seruice of woemen, to spend my
life in the lappes of Ladys, my lands in maintenance
of brauery, my wit in the vanities of idle Donnettes.
I had thought that women had bene as we men, that

Euphues.

is true, fafhfull, zealous, constant, but I perceiue they
be rather woe vnto men, by their falsehode, gelousie,
inconstancye. I was halse perswaded that they were
made of the perfection of men, & would be comforters,
but nowe I see they haue fasted of the infection of the
Serpent, and will bee corassies: The Phisition sayth,
it is daungerous to minister Phisick vnto the pacient
that hath a colde stomacke and a hotte lyner, least in
giuing warmth to the one, he inflame the other: so be-
rely it is hard to deale with a woman, whose wordes
seeme seruent, whose heart is congealed into hard yce,
least trusting their outward talke, he be betrayed with
their inward trechery. I will to Athes, there to tolle
my bookes, no more in Naples to liue with faire looks.
I will so frame my self, as all youth heereafter shal ra-
ther reioyce to see mine amendment, then be animated
to follow my former life. Philosophy, Phisick, Diuini-
tie, shal be my study. O the hidden secrets of nature, y-
expresse Image of morall vertues, the equall ballance
of Justice, the medicines to heale al diseases, how they
begin to delight me. The Axiomes of Aristotle, the
Maxims of Iustinian, the Aphorismes of Galen, haue
sodeinely made such a breach into my minde, that I
seeme onely to desire them, which did onely earst detest
them. If witte be employed in the honest study of lear-
ning, what thing so precious as wit? if in the idle trade
of loue, what thing more pestilent then wit?

The profe of late hath bene verifid in me whome
nature hath endued with a lyttle witte, which I haue
abused with an obſtinate will: most true it is that the
thing the better it is, the greater is the abuse, and that
there is nothing but through the malice of man may
be abused.

Doth not the fire (an element ſo neceſſary that wout
it man cannot liue) as well burne the house, as burne

in the house, if it be abused? Doth not Tryacle as well
poyson as helpe, if it be taken out of time? Doth not
wine, if it be unmoderately taken kill the stomach, en-
flame the Liver, mischiefe the dronken? Doth not Phi-
sicke destroy if it be not well tempered? Doth not law
accuse if it be not rightly interpreted? Doth not diui-
nitie condemne if it be not faithfully construed? Is not
poyson taken out of the Hunningssuckle by the Spider?
venym out of the Rose by the Canker? dunge out of
the Maple tree by the Scorpion? Euen so the greatest
wickednesse is drawne out of the greatest wit, if it bee
abused by wil, or entangled with the worlde, or inueg-
led with women.

But seeing I see mine owne impietie, I will endea-
uour my selfe to amende all that is past, and to bee a
myrrour of Godlinesse hereafter. The Rose though a
lyttle it be eaten with the Canker yet beeing distilled
yieldeth sweet water: the yron though fretted with the
rust, yet being burnt in the fire shineth brighter: and
witte although it hath beeene eaten with the canker of
his owne conceite, and fretted with the rust of bayne
loue, yet beeing purified in the styll of wisdome, and
tryed in the fire of zeale, will shine bright and smell
sweete in the nose: this of all young nouises.

As therefore I gaue a farewell to Lucilla, a fare-
well to Naples, a farewell to women, so nowe doe I
giue a farewell to the worlde, meaning rather to ma-
cerate my selfe with melancholye, then pine in fol-
lye, rather chosing to dye in my studye amiddest my
bookes, then to court it in Italy, in þ company of ladyes.

Euphues having thus debated with himselfe, went
to his bed, ther either w slæpe to deceiue his fancye, or
with musing to renue his ill fortune, or recant his olde
follyes.

But it happened immediatly Ferardo to returne home,

L.ij.

Who

Euphues.

Who hearing this straunge euent, was not a lyttle amazed, and was nowe more readye to exhorte Lucilla from the loue of Curio, then before to the lyking of Philautus. Therefore in all haste, with watrye eyes, & a woeful heart, began on this maner to reason with his daughter.

Lucilla (daughter I am ashamed to call thee, seeing thou hast neither care of thy fathers tender affection, nor of thine owne credite) what sprite hath enchaunted thy spirit, that euery minute thou alterest thy minde? I had thought that my hoary haires should haue found conforte by thy golden lockes, and my rotten age great ease by thy ryze yeares. But alas I see in thee neither wit to order thy doings, neither wil to frame thy selfe to discretion, neither the nature of a childe, neither the nurturis of a mayden, neither (I cannot without teares speake it) any regard of thine honour, neither any care of thine honestie.

I am nowe enforced to remember thy mothers death, who I thinke was a Prophetesse in hir life, for oftentimes she woulde saye, that thou haddest more beautie then was conuenient for one that shoulde bee honest, and more cockering then was meete for one that should be a Matrone.

Woulde I had never lyued to be so olde, or thou to be so obstinate, either woulde I hadde dyed in my youth in the court, or thou in thy cradle: I would to God that either I had never beeene borne, or thou never bredde. Is this the comfort that the parent reapeth for all his care? Is obstinacye payed for obediencye, stubbernenesse rendred for dutie, malycious desperatenesse, for filiall feare? I perceiue now that the wise painter saw more then the foolish parent can, who paynted loue going downward, saying, it might well descende, but ascende it coulde never. Danaus whome they

Euphues.

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They report to be the father of fiftie children, had among them all but one that disobeyed him in a thing most dishonest: but I that am father to one more then I would be, although one be al, haue that one most disobedient to me in a request lawfull and reasonable. If Danaus seeing but one of his daughters without awe, became himself without mercie, what shal Ferardo do in this case, who hath one and all most vnaturall to him in a most iust cause? Shall Curio enjoy the fruite of my trauailes, possesse the benefite of my laboures, enherite the patrimony of mine auncestors, who hath neither wisedome to increase them, nor witte to keepe them.

Wilt thou Lucilla, bestow thy selfe on such an one, as hath neither comelynesse in his bodye, nor knowledge in his minde, nor credite in his countrey. Oh I would thou hadst either bene euer faithfull to Philautus, or never faithlesse to Euphues, or would thou wouldest be most fickle to Curio. As thy beautie hath made thee the blaze of Italy, so wil thy lightnesse make thee the bye word of the worlde. O Lucilla, Lucilla, would thou wert lesse faire or more fortunate, either of lesse honour, or greater honestie: either better minded, or soone buryed.

Shall thine olde father lyue to see thee match with a young foole: shall my kinde heart be rewarded with such vnkinde hate: Ah Lucilla, thou knowest not the care of a father, nor the duetie of a childe, and as farre art thou from pietie as I from crueltie.

Nature will not permit me to disherit my daughter, and yet it will suffer thee to dishonour thy father. Affection causeth me to wish thy lyfe, and shall it entice thee to procure my death: It is mine onely comfort to see thee flourish in thy youth, and is it thine to see me fade in mine age: to conclude I desire to live to

L.ij.

see

Euphues.

see thēe prosper, and thou to see me perish. But why cast
I the effecte of this vnnaturalnesse in thy teeth, seeing
I my selfe was the cause: I made thēe a wanton, and
thou hast made me a foole: I brought thēe vp lyke a
cockney, and thou hast handled me like a cockescombe.
(I speake it to mine owne shame,) I made more of
thēe then became a Father, and thou lesse of me then
besēmed a childe. And shall my louing care be cause
of thy wicked crueltie? Yea, yea, I am not the first
that hath bene too carefull, nor the last that shall bee
handled so unkindely: It is common to see fathers too
fonde, and children too frowarde. Well Lucilla, the
teares which thou seest trickle downe my cheekes, and
my droppes of bloude (which thou canst not see) that
fal from my heart, enforce mee to make an ende of my
talke, and if thou haue any duetie of a childe, or care
of a friende, or courtesie of a straunger, or feelyng of
a Christian, or humanitie of a reasonable creature,
then release thy father of griefe, and acquite thy selfe
of vngratefulnesse: Otherwise thou shalt but hasten
my death, and encrease thine owne defame: Which if
thou doe, the gaine is mine, & the losse thine, and both
infinite.

Lucilla either so bewitched that she could not relent,
or so wicked that she would not yelde to hir Fathers
request, aunswered him on this manner.

Dāerc Father, as you would haue me to shewe the
duetie of a childe, so ought you to shewe the care of a
Parent, for as the one standeth in obedience so the o-
ther is grounded vpon reson. You would haue me as
I owe duetie to you to leauē Curio, & I desire you as
as you owe mee any loue that you suffer me to enjoy
him. If you accuse me of vnnaturalnes in that I yeld
not to your request, I am also to condempne you of
unkindnesse, in that you graunt not my petition.

You

Euphues.

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You obiect I knowe not what to Curio, but it is the eye of the master that fatteth the horse, and the loue of the woeman, that maketh the man. To giue reason for fancie were to weigh the fire, and measure the winde. If therefore my delight be the cause of your death, I thinke my sorrow woulde be an occasion of your solace. And if you be angry because I am pleased, certes I deeme you would be content if I were deceasēd: which if it be so that my pleasure breed your paine, and mine annoy your ioye, I may well say that you are an vnkinde father, & I an vnfōrtunate childe. But good father either content your selfe with my choice, or lette mee stande to the maine chaunce, otherwise the griefe will be mine and the fault yours, and both vntollerable.

Ferardo seeing his daughter, to haue neither regardē of hir owne honour nor his request, conteyued such an inward griefe that in short space he dyed, leauing Lucilla the onely heire of his lands, and Curio to posselle them, but what ende came of hir, seing it is nothing incident to the history of Euphues, it were superfluous to insert it, and so incredible that all wo-men would rather wonder at it then beleue it, which euent beeing so straunge, I had rather leaue them in a muse what it shold be, then in a maze in telling what it was.

Philautus hauing intellygence of Euphues his successe, and the falschode of Lucilla, although he began to reioyce at the miserie of his fellow, yet seing hir fiklenesse, coulde not but lament hir folly, and pitie his friends misfortunc. Thinking that the lyghtnesse of Lucilla enticed Euphues to so great lyking.

Euphues and Philautus hauing conference between themselves, casting dissortes in the teeth each of the other, but chiefly noting disloyaltie in the demeanor
of

Euphues.

of Lucilla, after much talke renewed their old friendship both abandoning Lucilla, as most abominable. Philautus was earnest to haue Euphues tarye in Naples, & Euphues desirous to haue Philautus to Athens, but the one was so addicted to the court, the other so wedded to the vniuersitie, that each refused the offer of the other, yet this they agreed betwene themselues, that though their bodies were by distance of place seuered, yet the coniunction of their mindes should neither be seperated by y length of time nor alienated by change of soyle, I for my part said Euphues, to confirme this league, giue thee my hande & my heart, and so likewise did Philautus, and so shaking handes, they bidde each other farewell.

Euphues, to the intent he might bridle the ouerlashing affections of Philautus, conuayed into his studie a certeine pamphlet which he termed a cooling card for Philautus, yet generally to be applyed to all louers, which I haue inserted as followeth.

¶A



Euphues to Philautus.

41

A cooling Carde for Philautus
and all fond louers.

Nusing with my selfe beeing idle, howe I might be wel employed(friende Philautus) I coulde finde nothing either more fit to continue our friendshipp, or of greater force to dissolve our folly, then to write a remedy for that, which many iudge past cure, for loue (Philautus) with the which I haue bene so tormented, that I haue lost my time, thou so troubled that thou hast forgot reason, both so mangled with repulse,inueigled by deceit, and almost murthered by disdaine, that I can neither remember our miseries without griefe, nor redresse our mishaps without grones. How wantonly, yea, and how willingly haue we abused our golden time, & mispent our gotten treasure: How curious were we to please our Lady, how carelesse to displease our Lorde: Howe devout in seruing our Goddess, how desperate in forgetting our God: Ah my Philautus, if the wasting of our money might not dehort vs, yet the wounding of our mindes shoud deterre vs,if reason might nothing perswade vs to wis dome, yet shame shoud prouoke vs to wit. If Lucilla reade this trifle, shē will straight proclaine Euphues for a traytour, and seing me turne my tippet, will either shut me out for a Wrangler, or cast mee off for a Wredzawer: either conuince me of malyce in bewraying their sleightes, or condemne me of mischiefe in arming young men against fleetting minions. And what then: Though Curio bee as hot as a toast, yet Euphues is as colde as clocke, though hee bee a cocke of the game, yet Euphues is content to bee crauen and crye creake, though Curio

M.

be

Euphues to Philautus.

be olde huddle and twang, ipse, he, yet Euphues had rather shrinke in the wetting then wast in the wearing. I know Curio to be steele to the backe, standerd bearer to Venus camp, sworne to the crew, true to y crowne, knight marshall to Cupid, and heyre apparaunt to his kingdome. But by that time that he hath eaten but one bushell of salt with Lucilla, he shall fast tenne quarters of sorrow in his loue, then shall he finde for euery pynte of Hunny a gallon of Gall: for euery dramme of pleasure, an ounce of payne: for euery inch of myrth, an ell of moane. And yet Philautus, if there be any man in dispaire to obteyne his purpose, or so obstinate in his opinion, that hauing lost his frēdome by folly would also lose his life for loue, let him repaire hether, and hee shall reape such profite, as will either quench his flames, or asswage his fury, either cause him to renounce his Ladye as most pernicious, or redēme his libertie as most precious. Come therefore to me al ye louers that haue bene deceiued by facy, the glasse of pestilence, or deluded by woemen, the gate to perdition, be as earnest to seeke a medicin, as you were eager to rūne into a mischiefe, the earth bringeth forth as well Endiue to delight the people, as Hemlocke to endaunger the patient, as wel the Rose to distil, as the Nettle to sting, as wel the Bee to giue Hunny, as the Spyder to yeld poysone.

If my lewde lyfe Gentlemen haue giuen you offence, let my good counsaile make amends, if by my folly any be allured to lust, let them by my repentance be drawne to continency. Achilles speare could as wel heale as hurt, the scorpion though he sting, yet he stints the paine, though the hearb Nerius poysone the Shæpe, yet is a remedy to man against poysone, though I haue infected some by example, yet I hope I shall comfort many by repentaunce, Whatsoeuer I speake to men,

the

Euphues to Philautus.

42

the same also I speake to women, I meane not to run with the Hare and holde with the Hounde , to carye fire in the one hand and water in the other, neither to flatter men as altogether faultlesse, neither to fall out with woemen as altogether guiltie, for as I am not minded to picke a thanke with the one, so am I not determined to picke a quarrell with the other, if women be not peruerse they shall reape prospite , by remedye of pleasure. If Phillis were nowe to take counsayle shē would not be so folysh to hang hir selfe, neither Dido so sonde to dye for Aeneas, neither Pasiphae so monstros to loue a Bull, nor Phaedra so unnaturall to bee enamoured of hir sonne.

This is therefore to admonish all young Imps and nouises in loue , not to blow the coales of fancy with desire, but to quench them with disdayne . When loue tickleth thee, decline it least it stile thee; rather fast the surfette, rather starue then striue to excede . Though the beginning of loue bring delight, the ende bringeth destruction. For as the first draught of wine doth comfort the stomacke , the seconde enflame the lyuer, the thirde fume into the heade , so the first syppe of loue is pleasant, the seconde perilous, the thirde pestilent . If thou perceiue thy selfe to be entised with their wanton glaunces, or allured w their wicked guiles, either enchaunted with their beautie, or enamoured with their brauery, enter with thy selfe into this meditation. What shall I gaine if I obteine my purpose? nay rather what shal I lose in winning my pleasure ? If my Lady yeld to be my louer , is it not likely she will be an others lemmane: and if she be a modest matrone, my labour is lost. This therefore remaineth, that either I must pine in cares or perish with curses.

If she be chast then is she coyse: if lyght, then is she impudent, if a graue matrone , who can woz hir ? if a

thred

P.ij.

lewde

Euphues to Philautus.

lewdē minion, who woulde wedde hir : if one of the Westall Virgins, they haue vowed virginitie, if one of Venas court, they haue vowed dishonestye. If I loue one that is faire, it will kindle gelousie , if one that is foule, it wil couert me into phrensie. If fertile to beare childrē my care is increased, if barren my curse is augmented. If honest I shall feare hir death, if inunodest I shall be weary of hir life.

To what ende then shall I live in loue , seeing alwayes it is a life more to be feared then death: for all my time wasted in sighes and woerne in sobbes, for all my treasure spente on Jewells, and spylte in iolytye, what recompence shall I reape besides repentaunce? What other reward shall I haue then reproch? What other solace then endles shame? But happely thou wylt say, if I refuse their curtesie , I shall be accompted a Mecocke, a Milk-sop, taunted and retaunted with check and checkmate, frownd and refrownd with intollerable glee.

Alas fond foole, art thou so pinned to their flēnes þ thou regardest more their babble thē thine own blisse, more their frumpes then thine owne welfare ? Wilt thou resemble the kinde Spaniel, which the more he is beaten the sonder he is, or the foolish Ciesse, which wil never away? Dost thou not know that woemen deeme none valyaunt unlesse he be too venterous? That they accompt one a dastard if he be not desperate , a pynch penny if he be not prodygall, if silent a sotte , if full of wordes a foole? Peruersly doe they alwayes thinke of their louers and talke of them scornefully, iudging all to be clownes which be no courtiers, & al to be pinglers that be not coursers.

Seeing therfore the very blossome of loue is sower, the budde cannot be sweete: In time preuent daunger, least vntimely thou runne into a thousande perills,

Search

Search the wound while it is gréene, too late com-
meth the salve when the sore festereth, and the medi-
cine bringeth double care, when the maladye is past
cure.

Beware of delayes. What lesse then the grayne
of Mustardsēd, in time almost what thing is greater
then the stalke thereoff? The slender twigge groweth
to a stately tree, and that which with the hande might
easely haue bene pulled vp, wil hardly with the axe be
hewen downe. The least sparke if it be not quenched
will burst into a flame, the least Moath in time eateth
the thickest cloath, and I haue reade that in a shorte
space, there was a Towne in Spayne vndermined
with Connyes, in Thessalia with Mowles, with
Frogges in Fraunce, in Africa with Flyes. If these sil-
ly Wormes in tracte of time ouerthrowe so statelye
Townes, how much more will Loue, which crēpeth
secretly into the minde, (as the rust doth into the yron
and is not perceiued) consume the body, yea, and con-
found the soule. Deser not from houre to day, from day
to month, from month to yeare, and alwayes remaine
in misery.

He that to day is not willyng, will to morrow bee
more wilful. But alas it is no lesse common then la-
mentable to behold the tottering estate of louers, who
thinke by delayes to preuent daungers, with Dyle to
quench fire, with smoake to cleare the eye sight. They
flatter themselues with a fainting farewell, deferring
euer until to morrow, when as their morrow doth al-
wayes increase their sorrow. Let neither their ami-
able countenaunces, neither their painted protestaci-
ons, neither their deceitfull promises allure thee to de-
layes.

Thinke this with thy selfe, that the swēete songs
of Calipso, were subtill snares to entice Uliſſes, y the

Euphues to Philautus.

Crab then catcheth the Dyster, when the Sun shineth,
that Hiena when she speaketh lyke a man , devileth
most mischiefe, that women when they be most plea-
saunt, pretend most trecherie.

Follow Alexander which hearing the commenda-
tion and singular comelinesse of the wife of Darius, so
courageously withstand the assaults of fancie, that hee
would not so much as take a view of hir beautie. Imi-
tate Cyrus, a king endued with such continencie, that
hee loathed to looke on the heauenly hue of Panthea,
and when Araspus tolde him that she excelled al mor-
tal wights in amiable shewe , by so much the more
(sayd Cyrus) I ought to abstaine from hir sight , for
if I followe thy counsaile in going to hir, it maye be,
I shall desire to continue with hir , and by my lyght
affection, neglect my serious affaires. Learne of Ro-
mulus to refraine from wine, be it never so delycate:
of Agesilaus to dispise costly apparell , be it never so
curious : of Diogenes to detest women be they never
so comely . Hee that toucheth Pitch shall bee defiled,
the soze eye infecteth the sounde, the societie with wo-
men , breedeth securitie in the soule, and maketh all
the sences sencelesse. Moreouer take this counsaile as
an Article of thy Creede, which I meane to follow as
the chiese argument of my faith, that Idlenesse is the
onely nourse and nourisher of sensual appetite, y sole
maintenaunce of youthful affection, the first shaft that
Cupid shooteth in the hot liuer of a heedlesse louer. I
would to god I were not able to finde this for a truth
by mine owne tryal, & I would the example of others
idlenesse had caused me rather to auoyde that fault,
then experiance of mine owne folly.

Howl dissolute haue I bene in striuing against god
counsaile: how resolute in stading in mine own con-
ceipt: how forward to wickednesse, how frowarde to
wisdome:

wisedome? how wantonne with too much cockering? how wayward in hearing correction. Neither was I much vnylike these Abbaie lubbers in my lyfe (though farre vnylike them in beliefe) which laboured till they were colde, eat till they sweat, and lay in bed til their boanes aked. Hæroff commeth it Gentlemen that loue creepeth into the minde by priuie craft, and kēpeth his holde by maine courage.

The man beeing idle, the minde is apte to all vncleanenesse, the minde being voyde of exercise, the man is voyde of honestie. Doth not the rust fret the hardest yron, if it be not vsed? Doth not the Moathe eate the finest garment, if it be not worne? Doth not Mosse grow on the smoothest stonye if it be not stirred? Doth not impietie infect the wisest wit, if it be giuen to idleness? Is not the standing water sooner frozen then the running streame? Is not he y fitteth more subiect to sleepe then he that walketh? Doth not common experiance make this common vnto vs that the fattest ground bringeth forth nothing but weedes if it be not well tilled? That the sharpest wit enclyneth onely to wickednesse, if it be not exercised? Is it not true which Seneca reporteth, that as too much bending breaketh the bowe, so too much remission spoyleth the minde. Besides this intmoderate sleepe, intmodest play, vnsatiable swilling of wine, doth so weaken the sences, and bewitch the soule, that before we feele the motion of loue, we are resolued into lust. Eschew Idleness my Philautus, so shalt thou easely vnbende the bowe and quench the brandes of Cupide. Loue giveth place to labour, labour and thou shalt never loue. Cupide is a craftie childe, following those at an yng that studie pleasure, & flying those swiftly that take paines. Bende thy minde to the Lawe whereby thou mayest haue understanding of olde and auntient customes,

Euphues to Philautus.

stomes, defend thy Clyents, enrich thy cofers, and car-
ry credite in thy Countrey.

If Law seeme loathsome vnto thee, searche the se-
crets of Phisicke, whereby thou mayst know the hid-
den natures of hearbes, whereby thou mayst gather
profite to thy pursse, and pleasure to thy minde.

What can be more exquisite in humaine affaires, then
for euery feuer be it neuer so hot, for euery palse be it
neuer so cold, for euery infection, be it neuer so straunge,
to giue a remedy: The old verse standeth as yet in his
old vertue. That Galen giueth gods, Iustinian hono:rs.

If thou be so nice , that thou canst no way brooke
the practise of Phisicke , or so vnwise, that thou wilt
not beat thy braines about the institutes of the Law,
conserre all thy studie all thy time,all thy treasure to
the atteining of þ sacred & sincere knowledge of diuini-
tie. By this maist thou bridle thine incōtinencie,raine
thy affections, restraine thy lust. Heere shalt thou be-
hold as it were in a glasse, that al the glory of man is
as the grasse , that all things vnder Heauen,are but
vaine,that our lyfe is but a shadow, a warfare,a pil-
grimage, a vapor, a hubble, a blast of such shorthenesse,
that Dauid saith,it is but a span long:of such sharpnes,
that Job noteth it replenished with al miseries,of such
vncertaintie, that we are no sooner borne but we are
subiect to death, the one fote no sooner on the ground,
but the other ready to slip into the graue. Heere shalt
thou finde ease for thy burden of sinne,comfort for thy
conscience pined with vanitie,mercie for thine offen-
ces by the Martirdome of thy swete Sauour.

By this thou shalt be able to instruct those that be
weake, to confute those that be oblligate,to confound
those that bee erronious, to confirme the fafhfull, to
comfort the desperate, to cut off the presumptuous, to
sane thine owne soule by thy sure faith, and edifie the
hearts

hearts of many by thy sound doctrine. If this seeme to
straight a diet for thy straying disease, or too holy a pro-
fession, for so hollow a person, then employe thy selfe
to martial feates, to iustes, to tourneys, yea, to al tor-
mentes rather then to loyter in loue, and spende thy
lyfe in the lappes of Ladys: what more monstrous
can there be, then to see a younge man abuse those
giftes to his owne shame, which God hath giuen him
for his owne preferment? What greater infamy, then
to conferre the sharpe witte to the making of lewde
Honettes, to the idolatrous worshypping of their La-
dys, to the vaine velyghtes of fancye, to all kinde of
vice as it were against kinde and course of Nature?
Is it not folly to helve witte to woemen which are
neither able nor willing to receiue fruite thereof?
Doest thou not knowe that the tree Silvae nida bea-
rith no fruite in Pharo? That the Persian trees in
Rhodes bee onely wate grante, but never bring forth
apple? That Almonos and Nardos with onely groome
in India. Balsamum onely in Syria, that in Rhodes no
Eagle will build her nest, no Owle lyue in Crete,
no wit spring in the wile of women? Mortifie there-
fore thy affections, and forse not Nature against Na-
ture to striue in vaine. Goe into the Countrey, leue
to thy grannides, yoke thine Oren, follow the plough,
graft thy trees, beholde thy cattell, and devise with thy
selfe, howe the encrease of them may encrease thy
profite. In Autumnall pull thine apples, in Summer ply
thy haruell, in the Spring trimme thy Gardens, in
the Winter thy woodes, and thus beginninge to de-
lyght to be a god husband, thou shalt begin to detest to
be in loue with an idle huswife, when profite shall be
gimme to fill thy purse with golde, then pleasure shall
have no force to desile thy minde with loue. For ho-

Epibues to Philuatus.

nest recreation after thy toyle; vse hunting or hankeing, either rooke the Deer, or unpearch the Phesant, so shalt thou wreake out the remembrance of thy former loue, and repent thee of thy foolish lust. And althoough thy sweete hearte binde thee by oþer alwaye to holde a candle at hir shrine, and to offer thy deuotion to thine owne destruction, yet goe runne, fye into the Country, neither water thou thy plants, in that thou departest from thy Pygges nye, neither stande in a manningering whether it be best to depart or not, but by howe much the more thou art vnwilling to goe, by so much the more hasten thy steppes, neither faine for thy thy selfe any sleeuelesse excuse, whereby thou maist tarrye. Neither lette rayne nor thunder, neither lightening nor tempest stay thy iourney, and recken not with thy selfe how many myles thou hast gone, that sheweth wearines, but how many thou hast to go, that profiteth manlynesse. But foolish and franticke louers, will deeme my precepts hard, and esteeme my persuasions haggarde: I must of force confesse, that it is a cozassie to the stomake of a louer, but a comfort to a godly louer, to ranne through a thousande pikes to escape ten thousand perills. Solvre potions bring sounde health, sharp purgations make short diseases, and the medicine the more bitter it is, the more better it is in working. To heale the body we trye Phisicke, search cunninge, proue sorcery, wenture through fire and water, leauing nothing unsought that may be gotten for money, be it never so much, or procured by any meanes be they never so vnlawfull. How much more ought we to hazard all things for the sauuard of minde, and quiet of conscience? And certes easier will the remedie be, when the reason is espyed: doe you not knowe the nature of women which is grounded onely vpon extremities? Doe they thinke any man to delyght in them, vntesse

he

he doate on them? Any to be zealous except they bee
zealous? Any to be feruent in case he be not furious?
If he be cleanlye, then terme they him proude, if
meane in apparell a stouen, if talle a lungis, if short a
dwarfe, if bolde, blunt: if shamesast, a cowarde: In so
much as they haue neither meane in their frumps, nor
measure in their folly. But at the first the Dre weyl-
deth not the yoke, nor the Colt the snaffle, nor the louer
good counsel, yet time causeth the one to bend his neck,
the other to open his mouth, and shoulde enforce the
thirde to yelde his right to reason. Laye before thine
eyes the slightes and deceits of thy Lady, hir snathch-
ing in iest and keeping in earnest, hir perury, hir impi-
etie, the countenance she sheweth to the of course, the
loue she beateth to others of zeale, hir open malice, hir
dissembled mischiefe.

O I woulde in repeating their vices thou couldest
be as eloquent as in remembryng them thou oughtest
to bee penitent: be she never so comely call hir counter-
faite, bee she never so straight thinke hir crooked. And
wrest all partes of hir body to the worst, be she never
so worthy. If shée bee well sette, then call hir a Bosse,
if slender, a Hasill twygge, if Paturewme, as blacke
as a coale, if well couloured, a paynted wall, if shée
bee pleasaunt, then is shée a wanton, if sullenne, a
clowne, if honest, then is shée coy, if impudent a har-
lot.

Search euery vaine and sinewe of their disposition,
if she haue no sight in descante, desire hir to chaunt
it, if no cunning to daunce request hir to tripppe it, if no
skill in musick, profer hir the Lute, if an ill gate, then
walke with hir, if rude in speach, talke with hir, if shēe
be gagge toothed, tell hir some merry iest, to make hir
laughe, if pinke eyed, some dolefull Historye to cause
hir weepe, in the one hir grinning will help hir de-
fined,

Epinhuers to Philiuatus.

formed, in the other hir whyning lyke a pigge halfe rosted.

It is a world to see howe commonly we are blinded with the collusions of women, and more entised by their ornaments beeing artificiall, then their proportion baringe naturall. I loath almost to thincke on their oyntments and appoticky drugges, the slackinge of their faces, and all their slobber lawces, whiche bring queſſenesse to the stomacke, and disquiet to the minde.

Take from them their perywigges, their paintings, their Jewells, their rowles, their boulſtrings, & thou ſhalt ſone perceiue that a woman is the leaſt parte of hir ſelue. When they be once robbed of their robes, then wil they appeare ſo odious, ſo ugly, ſo monſtrous, that thou wilt rather think them ſerpents then ſaints, and ſo like Hags, that thou wilt feare rather to be enchaunted then enamoured. Looke in their cloſettes, and there ſhalt thou finde an Appoticaryes ſhop of ſweete confectiones, a ſurgions bore of ſundry ſalues, a Pedlers packe of newe fangles. Besides all this their ſadowes, their ſpots, their lawnes, their leefekyes, their ruffes, their rings: ſhew them rather Cardinalls curfians, then modell Matrons, and more carnally affec- ted, then moued in conſcience. If every one of theſe things ſeverally be not of force to moue thee, yet all of them ioyntly ſhould mortifie thee.

Mozeouer to make thee the more stronger to ſtrive againſt theſe Syrenes, and more ſubtil to deceiue theſe the ſame Serpents, my counſaile is that thou haue mo- strings to thy bole the one, it is ſafe riding at two an- kers, a fire devide in twayne burneth ſlower, a foun- taine running into many ryuers is of leſſe force, the minde enamoured on two women is leſſe affected with deſire, and leſſe infected with diſpaire; one loue expel- leth

Euphues to Philautus.

47

Ieth an other, & the remembraunce of the latter quencheth the concupisance of the first.

Pet if thou be so weake being bewitched with their wiles that thou hast neither will to eschue, nor wit to auoyd their company, if thou be either so wicked that thou wilt not, or so wedded that thou canst not abstain from their glauances, yet at the leaste dissemble thy griefe. If thou be as hot as y mount Actua, faine thy selfe as colde as the hil Caucasus, cary two faces in one hood, couer thy flaming fancie with fained ashes, shew thy selfe sound when thou art rotten, let thy hewe be merry, when thy heart is melancholy, beare a pleasant countenaunce with a pined conscience, a painted sheath with a leaden dagger: Thus dissembling thy griefe, thou maist recure thy disease. Loue crepeth in by stealth, and by stealth slideth alway.

If she breake promise with thee in the night, or absent hir selfe in the day, seeme thou carelesse, and then will she be carefull, if thou languish, then wil she be lanish of hir honour, yea and of the other strange beast hir honestie. Stande thou on thy pantuffles, and shee will vayle bonnet: lye thou aloofe and she wil ceaze on the lure, if thou passe by hir doore, and bee called backe, either seeme deafe and not to heare, or desperate and not to care. Fly the places, the parlours, the portals, wherein thou hast bene conuersant with thy lady, yea Philautus shunne the street where Lucilla doth dwelle: least the sight of hir window renne the summe of thy sorrow.

Yet although I would haue thee precise, in keping these precepts, yet would I haue thee to auoyd sollytarinelle, that breedes melancholy, melancholy, madnesse, madnesse mischiefe & vtter desolation: haue euer some faithful phære, with whom thou maist communicate thy councells, some Pilades to enourage Orestes,

P.ij. some

Euphues to Philautus.

some Damon to release Pithias, some Scipio to recure Lælius. Phillis in wandring the woodes, hanged hir selfe. Asiarchus forsaking compayne, spoyled himselfe with his owne bodkin. Biarus a Romaine more wise then fortunate, being alone destroyed himselfe with a potsherid. Beware solitariness. But although I would haue thee vse compayne for thy recreation, yet woulde I haue thee alwayes to leauue the compayne of those that accompany thy Lady, yea, if she haue any iewell of thine in hir custodie, rather loose it then goe for it, least in seeking to recover a trifle, thou renewe thine olde trouble. Be not curions to curle thy haire, nor carefull to be neat in thine apparel, be not prodigal of thy golde, nor precise in thy going, be not lyke the Englishman, which preferreth every straunge fashion before the vse of his countrey, be thou dissolute, least thy Lady thinke thee foolish in framing thy selfe to euery fashion for hir sake. Beleeue not their othes & solempne protestations, their exorcismes and coniurations, their teares which they haue at commaundement, their alluring looks their treading on the toe, their vnsauery toyes.

Let every one loath his Ladye, and bee ashamed to be hir seruaunt. It is riches and ease that nourisheth affection, it is play, wine and wantonnesse, that feedeth a louer as fat as a foole, refraine from all such meates, as shall prouoke thine appetite to lust, and all such meanes as may allure thy minde to folly. Take cleere water for strong wine, browne breade for fine manchet, beefe and brewys, for Quailes and Partridge: for ease labour, for pleasure paine: for surfetting, hunger: for sleepe watching: for the fellowship of Ladies, the company of Philosophers. If thou saye to me, Phisition heale thy selfe. I aunswere, that I am meetly well purged of that disease, and yet was I

Euphues to Philautus.

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neuer more willyng to cure my selfe then to comfort
my friend. And seeing the cause that made in me so
colde a deuotion, shold make in thee also as frozen a
desire, I hope thou wilt be as ready to prouide a salve
as thou wast hastie in seeking a soze. And yet Philau-
tus, I wold not that al women shold take pepper in
the nose, in that I haue disclosed the legerdemaines
of a fewe, for well I know none will winch except
she bee gaivded, neither any be offended unlesse she be
guiltie. Therfore I earnestly desire thea, that thou shew
this colyng carde to none, except thou shew also this
my defence to them all. For although I say nothing
the ill will of light hus wiues, yet wold I be loath to
lose the good wil of honest matrones. Thus being rea-
dy to goe to Athens, and ready there to entertein thee
whensoeuer thou shalt repaire thether. I bidde thee
farewell, and fly women.

Thine euer,
Euphues.

To the graue Matrones,
and honest Maidens
of Italy.



Gentlewomen, bicause I wold neither
be mistaken of purpose, neither miscon-
strued of malice, least either the simple
should suspect me of folly, or the subtile
cōdeinne me of blasphemy against the
noble sexe of women, I thought good
that this my faith shold be set downe to finde fauour
with the one, and confute the cauills of the other. Be-
lieue me Gentlewomen, although I haue bene bold to
iuay against many, yet am I not so brutish to enuie
them

Euphues to Philautus.

them all, though I seeme not so gamesome as Arihippus to play with Lais, yet am I not so dogged as Diogenes to abhorre all Ladies, neither would I, you should thinke me so foolish (although of late I haue ben very fantasticall) that for the lyght behauour of a few I should cal in question the demeanour of all. I know that as there hath bene an unchast Helen in Greece, so ther hath ben also a chaste Penelope, as ther hath ben a prodigious Pasiphae, so there hath bene a godly Theocrita, though many haue desired to be beloued, as Iupiter loued Alcmena, yet some haue wished to be embrased, as Phrigius embrased Pieria, as ther hath reigned a wicked Iezabel, so hath ther ruled a devout Debora, though many haue bene as fickle as Lucilla, yet hath there many bene as faithful as Lucretia. Whatsoeuer therfore I haue spoken of the spleene against the slights and subtleties of women, I hope ther is none wil mislike it, if she be honest, neither care I if any doe, if she be an harlot. The sorwer Crabbe hath the shew of an Apple as well as the sweet Pippin, the blacke Rauen the shape of a bird, as wel as the white Swan, y lewd wight, the name of a woman as wel as the honest Matrone. There is great difference betwæn the standing puddle and the running streame, yet both water: great oddes betwæn the Adamant & the Pommice, yet both stones, a great distinction to be put betweone Vitrum and the Christall, yet both glasse: great contrarietie betwæne Lais and Lucretia, yet both women. Seeing therefore one may loue the cleere Conduit water, though he loath the muddie ditch, and weare the precious Diamonds, though he despise the ragged bricke, I thinke one may also with safe conscience reverenc the modest sex of honest maidens, though he so swære the lewd sort of unchast minions. Vlysses though he detested Calipso with his sugred voice, yet he embrased Penelope

Penelope with hir rude distasse. Though Euphues aby-
horre y beautie of Lucilla, yet wil he not absteine from
the company of a graue mayden. Though the teares of
the Hart be salt, yet the teares of the Boore be swete:
though the teares of some women be counterfayte to
deceiue, yet the teares of many be currant to trye their
loue.

I for my part will honour those alwayes that bee
honest, & worship them in my life whō I shall know to
be worthy in their living: neither can I promise such
precisenesse that I shall never becaught againe w̄ the
bayte of beautye , for although the falsehood of Lucilla
haue caused me to forslake my wonted dotage, yet y faith
of some Lady may cause me once againe to fall into
mine olde disease. For as y fire stome in Liguria though
it be quenched with milke, yet again it is kindled with
water, or as the rotes of Anchusa , though it be hard-
ned with water, yet it is againe made soft with Oyle,
so the heart of Euphues enflamed earst with loue , al-
though it bee cooled with the deceites of Lucilla , yet
will it againe flame with the loyaltie of some honest
Ladye, and though it be hardened with the water of
wilynesse , yet will it be molyfied with the Oyle of
wisedome . I presume therefore so much vpon the
discreation of you Gentlewoemen that you will not
thinke the worse of mee in that I haue thought so ill
of some women, or loue me the worse in y I loath some
so much. For this is my faith , that some one Rose
will be blasted in the bud, some other never fall from
the stalke: that the Oke will sone be eaten with the
worme, the Walnut tree never: that some women wil
easily be entised to folly , some other never allured to
vanitie : You ought therefore no more to bee agrieved
with that whiche I haue saide, then the Mint Maister
to see the coyners hanged , or the true subiect the false

Euphues to Philautus.

traytour araigned, or the honest man the theſe con-
demned.

And ſo farewell.

You haue heard (Gentlemen) how ſone the hotte
desire of Euphues was turned into a cold deuotion, not
that fancy cauſed him to chaunge, but that the ficklen-
esse of Lucilla enforced him to alter his minde. Ha-
uing therefore determined with himſelue neuer againe
to be entangled with ſuich ſonde delyghts, according to
the appoinment made with Philautus, he immedyatlly
repayred to Athenes, there to followe his owne priuate
ſtudy: And calling to minde his former loſenesſe, & how
in his youth he had miſpet his time, he thought to giue
a Caueat to al parets, how they miſt bring their chil-
dren vp in vertue, & a comauendement to al youth, how
they ſhould frame themſelues to their fathers instruc-
tions: in which is plainly to be ſene, what wit can and
will doe, if it bee well imploied, which diſcourse
followinge, although it bring leſſe pleaſure to
your youthfull mindes then his firſt course,
yet will it bring more proſite: in the
one being conteyned the race
of a louer, in the other
the reaſons of a
Philoso-
pher.



Euphues

IT is commonly said, yet doe I thinkes it a common lye, that experiance is the mistresse of soules, for in my opinion they be most soules that want it. Neyther am I one of the least that haue tried this true, neither he onely that heretofore thought it to be false. I haue ben haere a student of great welth, of some wit, of no small acquaintance, yet haue I learned that by Experience, that I should hardly haue seene by learning. I haue thoroowly listed the disposition of youth, wherein I haue founde more branne then meale, more doowe then leauen, more rage then reason. Hee that hath bene burned knoweth the force of the fire, he that hath beeene stong, remembreth the smart of the Scorpion, hee that hath endured the bruts of fancy, knoweth best how to eschew the broiles of affection. Let therefore my counsayle be of such authority as it may commaund you to be sober, your conuersation of such integritie, as it may encourage mee to go forward in that which I haue taken in hand: the whole effect shall be to set dolone a young man so absolute, as y nothing may be added to his further perfection. And although Plato hath bene so curios in his common weale, Aristotle so precise in his happye man, Tullie so pure in his Drator, that we may wel wish to see them, but never haue any hope to enjoy them, yet shal my young Impe be such an one as shal be perfect every way and yet common, if diligence and industry be imployed to the atteining of such perfection. But I would not haue young men slow to follow my precepts, or idle to deferre y time lyke saint George, who is euer on horsebacke, yet never rydeth.

If my counsell shal seeme rigorous to fathers to instruct their children, or heauy for youth to follow their

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pa-

Euphues and his Ephebus

parents wil let them both remember that the Estrich
digesteth harde yron to preserue his health , that the
sculdier lyeth in his harness to attiue conquest , that
the sickr patient swalloweth bitter pilles to be eased of
his griefe, that youth shoulde endure sharpe stormes to
 finde reliefe.

I my selfe had bene happie if I had bene vnfortu-
nate, wealthy if left meanely , better learned if I had
bene better liued: we haue an olde (proverbe) youth wil
haue his course. Ah Gentlemen, it is a course which we
ought to make a course accompt off, repleynshed with
more miseries then old age, w^m more sinnes then com-
mon cutthroats, with more calamityes then the date of
Priamus: we are no sooner out of the shell but we re-
semble the Cocyx which destroyeth it selfe thoro^w
selfe will, or the Pellican which perceth a wounde in
hir owne breast: we are either leade with a vaine glo-
rye of our proper personage, or with selfe loue of our
sharpe capacitie, either entangled with beautie, or sedu-
ced by idle pastimes, either witcht with vicious com-
pany of others, or inuegled with our owne conceits: of
all these things I may the bolder speake, hauing tryed
it true to mine owne trouble.

To the intent therefore that all young Gentlemen
might shunne my former loosenesse, I haue set it down,
and that all might followe my future life, I meane
here to shewe what fathers shoulde doe, what children
shoulde followe , desiring them both not reiect it by-
cause it proceedeth from one which hath beeне leinde,
no more then if they would neglect the golde because
it lyeth in the durye earth, or the pure wine for that
it commeth out of a homelye presse, or the precious
stone Actites whiche is founde in the filthy neastes of
the Eagle , or the precious gemme Dacromtes that
is euer taken out of the heade of the poysoned Dra-
gon

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gon, but to my purpose.

¶ That the childe should be true borne,
no bastarde.



First touching their procreation, it shall
seeme necessarie to entreate off, who so
ever he be that desirereth to be the Sire
of an happie sonne, or the Father of a
fortunate childe, let him abstaine from
those women which be either base of
birth, or bare of honestie: for if the mother be noted of
incontinencie, or the father of vice, the childe wil either
during life, be infected with the like crime, or the tre-
cheries of his parents, as ignomy to him wil be cast in
his teeth: For we comonly cal those unhappy children
which haue sprong from un honest parents. It is ther-
fore a great treasure to the father, & tranquilitie to the
minde of the childe, to haue þ libertie, which both na-
ture, law, & reason, hath set down. The guiltie consci-
ence of a father that hath froden awry, causest him to
thinke & suspect þ his father also went not right, wher-
by his owne behaviour is as it were a witnesse, of his
owne basenesse: euuen as those þ come of a noble pro-
genie boast of their gentrie. Hære vpon it came that
Diophantus, Themistocles his sonne, would often and
that openly say in a great multitude, that whatsoeuer
he should seeme to request of the Athenians, he should be
sure also to obteine, for saith he, whatsoeuer I wil, that
wil my mother, & what my mother saith my father so-
metheth, & what my father desirereth, that the Athenians
will graunt most willingly. The bolde courage of the
Lacedemonians is to be praised, which set a fine on the
heade of Archidamus their king, for that he had mari-
ed a woman of a smal personage, saying he minded to

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Euphues and his Ephæbus.

begette Queenes, not Kings to succede him. Let us not omitte that which our auncestours were wont precisely to keepe, that men should either be sober, or drinke lyttle wine, that would haue sober and discreet children, for that the fact of the father woulde be figured in the Infant. Diogenes therefore seeing a young man either overcome with drincke or bereaued of his wittes, cryed with a loude voice, Youth, youth, thou hadst a dronken Father. And thus much for procreation, now how the lyfe should be ledde I will shewe briefly.

¶ How the lyfe of a young man, should be ledde.

HERE are thre things which cause perfection in man, Nature, Reason, Use. Reason I call discipline, Use, Exercise, if anye one of these braunches want, certeinely the Tree of Virtue must needes wither. For Nature without Discipline is of small force, and Discipline without Nature more feble: if exercise or studie be boyd of any of these it auayleth nothing. For as in tilling of the ground and husbandry, there is first chosen a fer-till soyle, then a cunning sower, then good seede, euen so must we compare Nature to the fatte earth, the expert husbandman to the Scholemaster, the faculties and sciences to the pure seedes. If this order had not bene in our predecessors, Pithagoras, Socrates, Plato, and who so euer was renowmed in Greece, for the glorie of wisedome, they had never bene eternished for wise men, neither canonised as it were for Saints, among those that studie Sciences. It is therefore a most euident signe of Gods singular fauour towards him

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him that is endued with al these qualities without the least of the which, man is most miserable. But if ther be any one that thinketh wit not necessary to the obtaining of wisedome, after he hath gotten the waye to vertue by Industrie and Exercise, he is an Hereticke in my opinion, touching the true sayth of learning, soz if Nature play not hir part in vaine is labour, and as I said before, if Studie be not employed, in vain is nature. Sloth tourmeth the edge of Wit, Studie sharpeneth the minde, a thing be it neuer so easie is harde to the (idle) a thing be it neuer so hard, is easie to the wit well employed. And most playnly we may see in many things the efficacie of industrie and labour.

The lyttle droppes of rayne pearceth hard Marble, yron with often handling is worne to nothing. Besides this, Industrie sheweth hir selfe in other things, the fertill soyle if it be neuer tilled, doth ware barren, and that which is most noble by nature, is made most vyle by neglygence. What tree if it be not topped beareth any fruite? What Wine if it be not pryned, bringeth forth Grapes? Is not the strength of the bodye tourned to weakenesse with too much delycacie, were not Milo his armes braunes fallen for want of wrastlyng? Moreouer by labour the fierce Unicorn is tammed, the wildest Fawlchon is reclaimed, the greatest bulwarke is sacked. It was well aunswered of that man of Thessalie, who beeing demaunded, who among the Thessalians were reputed most vile, those sayde haue that lyue at quyet and ease, neuer givyngh themselues to martiall affaires: but what shoulde one vse many words in a thing already proued. It is Custome, Use, and Exercise, that bring a young man to Vertue, and Vertue to his perfection. Lycurgus the lawgiver of the Spartans did nourish two Whelpes both of one sire and one damme: But after a sundry manner, for the

one

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one he framed to hunt, and the other to lye alwayes
in the chimneyes ende at the porridge pot, afterward
calling the Lacedemonians into one assembly he saide:
To the attaining of vertue ye Lacedemonians, Edu-
cation, Industrie , and Exercise, is the most noblest
meanes, the truth of which I will make manifest vnto
you by tryal, then bringing forth the whelpes, and set-
ting downe there a pot and a Hare, the one ran at the
Hare, the other to the porridge pot, the Lacedemonians
scarce vnderstanding this mystery, he said: both of these
be of one sire and one damme , but you see how Edu-
cation altereth Nature.

¶ Of the education of youth.

 It is most necessary and most naturall
in mine opinion, that the mother of the
childe be also the nurse, both for the en-
tire loue she beareth to the babe , and
the great desire she hath to haue it well
nourished : for is there any one more
meete to bring vp the infant then she that boore it ? or
will any be so carefull for it, as she that bredde it ?
For as the throbs and throlves in childe birth wrought
hir paine, so the smiling countenaunce of the Infant
increaseth hir pleasure, the hired nurse is not unlike
to the hired scruaunt which not for good wil but gaine
not for loue of the man but the desire of the mony, ac-
compliſheth his dayes worke . Moreover Nature in
this point enforceth the Mother to nurſe hir owne
childe, which hath giuen vnto euerye Beaste milke to
ſuccour hir owne, & me thinketh Nature to be a moſt
prudent foreſeer & prouider for the ſame, which hath
giuen vnto a woman two pappes, that if ſhee coulds
conceiu

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conceive two, she might haue wherewith also to nourish twaine, & that by sucking of the mothers breasts there might be a greater loue both of the mother towardes the childe, and the childe towards the mother, which is very lykely to come to passe, for we see com- monly those that eate and drinke and liue together, to be more zealous one to the other, then those that meete seldome, is not the name of a mother most sweete? If it be, why is halfe that title bestowed on a woeman which never felt the paines in conceiuing, neither can conceyue the like pleasure in nourising as the mother doth? Is the earth called the mother of all things on- ly because it bringeth forth? No, but because it nouris- sheth those things that springe out of it, whatsoeuer is bred in y sea, is fed in the sea, no plant, no tree, no hearbe commeth out of the ground that is not moistened and as it were nurst of the moisture and mylke of the earth: the Lyonesse nurseth hir whelps, the Rauen che- rishest hir byrdes, the Viper hir brode, and shal a wo- man cast away hir babe?

I accompt it cast away which in the swath clouts is cast aside, and lyttle care can the Mother haue, which can suffer such crueltie: and can it be tearned with any other title then cruelty, the infant yet looking redde of the mother, the mother yet breathing through the tormentis of hir trauaille, the child crying for helpe which is said to moue wilde beastes, cuen in the selfe said moment it is borne, or the nexte minute, to deli- ver to a straunge nurse, which perhappes is neither wholesome in body, neither honest in manners, whiche esteemeth more thy argent although a triffe, then thy tender infant thy greatest treasure? Is it not necessa- rye and requisite that the babe be nurst with that true accustomed iycce, and cherisched with his wonted haate, and not fedde with counterfaite dyet? Wheate

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throwne into a strange grounde tourneth to a contrary graine, the vine translated into an other soyle changeth his kinde. A sypp pulled fro the stalke wythereth, the young childe as it were sypped from the paps of his Mother, either chaungeth his nature or altereth his disposition. It is pretely sayd of Horace, a newe vessel will long time sauour of that liquoꝝ that is first powred into it, and the infant will euer smel of the nurses manners haning tassed of hir milke. Therefore let the Mother as often as she shall beholde those two fountaynes of milke, as it were of their owne accorde flowing and swelling with liquoꝝ, remember that she is admonished of naturaꝝ, yea, commaunded of dretie, to cherish hir owne childe, with hir owne teates, otherwile when the babe shall now begin to tattle and call hir Mamma, with what face can she heare it of his mouth, vnto whom she hath denyes Mamma? It is not milke onely þ encreaseth the strength or augmenteth the body, but the naturall heate and agreement of the mothers body with the childe, it craueth the same accustomed moysture that before it received in þ bowels by the which the tender partes were bound and knit together by the which it increased and was succoured in the body.

Certes I am of that minde, that the witte and disposition is altered and chaunged by the mylke, as the moysture and sap of the earth, doth chaunge the nature of that treꝝ or plant that it nourisheth. Wherefore the common bye word of the common people seemeth to be grounded vpon good exerience, which is: This fellow hath sucked mischiefe euен from the teate of his nurse. The Gecians when they saw any one sluttishly fedde, they would say euен as nurses: whereby they noted the great dislyking they had of their fulsome feedinge: the Etimologie of mother among þ Grecians may aptly

ly be applyed to those mothers which unnaturally deal with their children, they call it Meter a meterine, that is mother of not making much off, or of not nourishing, haereoff it commeth that the sonne doth not with depe desire loue his mother, neither with duetie obeye hir, his naturall affection being as it were deuided and dysstraught into twaine, a mother and a nurse : haereoff it procedeth that the Mother beareth but a colde kindnesse towards hir childe, when she shall see the nature of hir nurse in the nurture of hir childe. The cheefest way to learning is, if there be a mutual loue & fervent desire betwene the teacher & him that is taught, then verely the greatest furtheraunce to education is, if the Mother nourysh the childe, and the childe sucke the Mother, that there bee as it were a relation and reciprocall order of affection . Yet if the Mother either for the euill habit of hir body or the weakenesse of hir pappes, cannot though she would nurse hir infant, then let hir prouide such a one as shall be of a good complection, of honest condition , carefull to tender the childe, louing, to see well to it, willing to take paines , dilligent in tending and prouiding all things necessary , & as lyke both in the liniaments of the body and dysposition of the minde to the mother as may bee . Let hyz forflow no occasion that may bring the childe to quynetnesse and cleanlynesse, soz as the parts of a childe as soone as it is borne, are framed & fashioned of the midwife, that in all points it may be streight and comely, so the manners of the childe at the first are to be looked vnto that nothing discommend the minde, that no crooked behaviour, or vndecent demeanour be found in the man.

Young and tender age is easely framed to manners, and hardly are those things mollyfied which are hard. Soz as the steele is imprinted in the soft ware, so learning

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ting is engrauen in þ minde of an young Impe. Plato that diuine Philosopher admonished all nursses and weaners of youth, that they shold not be too busie to tell them sonde fables or filthy tales, least at theyr entraunce into the worlde they shoulde bee contaminated with vnseemely behauour, vnto the which Photilides the Poet doth pithely allude, saying: Whilest that the childe is young, let him be instructed in vertue and lyterature.

Moreover they are to be trayned vp in the language of their country, to pronounce aptly & distinctly without stammering euery word and silla ble of their native speach, and to be kept from barbarous talke, as the ship from rockes: least being affected with their barbarisme, they be infected also with their vncleane conuersation.

It is an olde Proverbe that if one dwelle the next doore to a creple he will learne to hault, if one bee conuersant with an hypocrit, he wil soone endeuour to dissemble. When this young infant shall grow in yeares and be of that ripenesse that he can conceiue learning, insomuch that he is to be committed to the tuityon of some tutour, all dillygence is to be had to search such a one as shall neither be unlearned, neither ill lyued, neither a lyght person.

A gentleman that hath honest and discreet seruants dysposesthem to the encrease of his Segnioryes, one he appointeth stewarde of his courtes, an other ouerseer of his landes, one his factor in far countries for his merchaundize, an other puruayour for his cates at home. But if among all his seruaunts he shal espy one, either filthy in his talke or foolish in his behauior, either without wit or voyde of honestye, either an unthrift or a wittall, him he sets not as a suruayour and ouerseer of his manors, but a superuisor of hys childrens conditions

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conditions and manners, to him he committeth þ guiding and tuition of his sons, which is by his proper nature a slave, a knave by condition, a beast in behauior. And sooner will they bestow an hundred crownes to haue a horse well broken, then a childe well taught, wherein I cannot but maruell to see them so carefull to encrease their possessions, when they be so carelesse to haue them wise that should inherite them,

A good and discrete scholemaster should be such an one as Phoenix was the instructor of Achilles, whom Pelleus (as Homer reporteth) appoynted to that ende that he shold be vnto Achilles not onely a teacher of learning, but an ensample of god lyuing. But that is most principally to be looked for, & most diligently to be foreseen, that such tutors be sought out for the education of a young childe, whose lyfe hath never bene stayned with dishonestie, whose good name hath never bene called vnto question, whose manners hath ben irreprehensible before the world. As hus bandmen hedge in their treas, so should good scholemasters with good manners hedge in the wit and disposition of the scholler, whereby the blossomes of learning may the sooner encrease to a budde.

Many parents are in this to be mislyked, whiche hauing neither tryal of his honestie, nor experiance of his learning to whome they commit the childe to be taught, without any deepe or due consideration put the to one either ignorant or obstinate, the which if they themselves shall doe of ignorance the folly cannot be excused, if of obstinacie, their lewdnesse is to bee abhorred.

Some fathers are ouercome with þ flatterie of those scules which professe outwardly great knowledge, and shew a certeine kinde of dissembling sinceritie in their lyfe, others at the entreating of their familiar friends

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are content to commit their sonnes to one, without either substance of honestie or shadow of learning. By which their vndiscreet dealing, they are like those sick men which reiect the expert and cunning Phisition, and at the request of their friendes admitte the haedelesse practiser, which daungereth the patient, and bringeth the bodye to his hane: D^r not vnlkye unto those, which at the instant and importunate sute of their acquaintance refuse a cunning Pilot, and chuse an vnkilfull Marriner, which hazardeþ the ship and themselues in the calmest Sea.

God God can there be any that hath the name of a father which will esteeme more the fancie of his friēd then the nurture of his sonne? It was not in vayne that Crates would often say, that if it were lawfullen in the market place he would cry out: Whether runne you fathers, which haue all your carke & care to multiplye your wealth , nothing regarding your children unto whom you must leaue all. In this they resemble him which is very curious about the shoe, & hath no care of the foote. Besides this there be many Fathers so inflamed with the loue of wealth , that they be as it were incensed with hate agaynst their children: which Aristippus seeing in an olde miser did partlye note it , this olde miser asking of Aristippus what he woulde take to teache and bring vp his sonne, he aunswered a thousand groates : a thousand groats, God shield aunswered this olde huddle, I can haue two seruaunts of þ price. Unto whom he made aunswere, thou shalt haue two seruaunts and one son, & whether wilt thou sell: Is it not absurd to haue so great a care of the right hande of the childe to cut his meat, that if he handle his knife in the left hand we rebuke him seuerely, and to be secure of his nourture in discipline and learning? But what doe happen unto those

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those parents, that bring vp their children like wantons.

When their sonnes shal grow to mans estate, disdayning now to be corrected, stubborne to obey, giuing themselues to vayne pleasures, and vnseemelye pastimes, then with the foolish trowants they begin to ware wise and to repent them of their former follye, when their sonnes shall insinuate themselves in the company of flatterers, (a kinde of men moxe perilous to youth then any kinde of beastes.) When they shall haunt harlottes, frequent tauerns, be curious in their attyre, costlye in their dyet, carelesse in their behauour, when they shall either bee common Dicers with Gamesters, either wanton dalliers with Ladies, either spend al their thirst on wine, or al their wealth on women: then the Father curseth his owne securtie, and lamenteth too late his childe's misfortune, then the one accuseth his Sire as it were of malyce, that he woulde not bring him vp in learning, and himselfe of mischiefe, that he gaue not his minde to good letters. If these youthes had bene trayned vppe in the company of any Philosopher, they would never haue ben so dissolute in their life, or so resolute in their own conceipts.

It is good nurture that leadeth to vertue, and discrete deineanour that playneth the path to felicitie. If one haue either the giftes of Fortune, as greate riches, or of Nature, as seemely personage, he is to be dispised in respect of learning. To be a noble man it is most excellent, but that is our auncestours, as Ulisses sayde to Ajax, as for our nobilitye, our stocke, our kindred, & whatsoeuer we our selues haue not done, I scarcely accompt ours. Riches are precious, but Fortune ruleth the rost, which oftentimes taketh away all from them that haue much, and giueth them moxe

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more that had nothing, glory is a thing worthy to be followed, but as it is gotten with great trauaile, so is it lost in a small time.

Beautie is such a thing as we commonly preferre before all things, yet it fadeth before we perceiue it to flourish: health is that which all men desire, yet euer subiect to any disease: strength is to be wished for, yet is it either abated with an ague, or taken away with age: whosoever therefore boasteth of force, is too beastly, seeing hee is in that qualytie not to be compared with beastes, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue Gentlemen, that maketh gentlemen; that maketh the poore rich, the base borne noble, the subiect a souereigne, the deformed beautiful, the sicke whole, the weake strong, the most miserable most happy. There are two principall & peculiar gifts in the nature of man, Knowledge and Reason: the one commaundeth, the other obeyeth: these things neither the whirling wheele of Fortune can chaunge, neither the deceitful cauilling of worldlings seperate, neither sickenesse abate, neither age abolish.

It is onely Knowledge, which wonne with yeares wareth young, and whē all things are cut away with the Cicle of Time, Knowledge flourishest so high that Time cannot reach it. Warre taketh all things with it euē as the Whirlepoole, yet must it leauē learning behinde it, wherefore it was wisely aunswered in my opinion of Stilpo the Philosopher, for when Demetrius wonne the Citie, and made it euē to the ground leauing nothing standing, he demaūded of Stilpo whether he had lost any thing of his in this great spoyle: unto whom he aunswered, no verely, for warre getteth no spoyle of vertue.

Unto the lyke sence may the aunswere of Socrates
be

be applyed, when Gorgias asked him whether hee thought the Persian king happy or not: I knowe not saide hee, howe much vertue or discipline he hath, for happynesse doth not consist in the gifts of fortune, but in þ grace of vertue. But as there is nothing more conuenient the instruction for youth, so would I haue the nurtured in such a place as is renowned for learning, vnyde of corrupt manners, undefiled w vice, that seeing no vaine delyghtes, they may the more easily abstain from lycencious desires, they that study to please the multytude are sure to displease the wise, they that seeme to flatter rude people with their rude pretences, leuell at great honour having no ayne at honesty. Wher I was haere a studet in Athens, it was thought a great commendation for a young scholler to make an Oration extēpoze, but certeinly in my iudgement it is utterly to be condēned, for whatsoeuer is done rashly is done also rawly, he that taketh vpon him to speake without premeditation, knoweth neither howe to beginne, nor where to ende, but falling into a bayne of babling, uttereth these thinges which with modestye he shoulde haue concealed, and forgetteth those things that before he had concerned. An Oration either penned, either premeditated, keepeþ it selfe within the bonds of Decorum, I haue read that Pericles being at sundrye times called of the people to pleade, woulde alwayes answere that he was not ready: euен after the same manner Demosthenes being sent for to declaine amiddess the multitude, sayd and saide, I am not yet prouidered of þt to satisfie you.

And in his invectiue against Mydas, he seemeth to praise the profitableness of premeditation, I confess saith he, yee Athenians, that I haue studied and considered deepeþly with my selfe what to speake, for I were a sorre if without due consideration had of those

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things that are to be spoken, I shold haue talked vns
advisedly. But I speake this not to this ende to con-
demne the exercise of the wit, but that I woulde not
haue any young scholler openly to exercise it, but whē
he shall grow both in age and eloquence, insomuch as
hee shall through great vse and good memory bee able
aptly to conceive and readily to utter any thing then
this saying, extempore bringeth an admiration and de-
light to the auditory, and singuler praise and commen-
dation to the Drator. For as he y hath long time ben
fettered with chaynes, being released, halteh through
the force of his former yrons, so he that hath bene vsed
to a strickt kinde of pleading, whē he shal talke extem-
pore wil sauour of his former penning. But if any shal
use it as it were a precept for youth to tattle extempo-
re, he wil in time bring the to an immoderate kinde of
humilytie. A certeine Painter brought Appelles the
counterfaite of a face in a table, saying: loe Appelles, I
drewh this euē now, wherunto he replied. If thou hadst
ben silēt, I would haue iudged this picture to haue bē
framed of the sodein. I meruaile y in this time thou
couldest not paint many more of these. But return we
again, as I would haue tragical and stately stile shun-
ned, so would I haue y abiect & base phrase escheued,
for this swelling kind of talk hath little modesty, the
other nothing moueth.

Besides this, to haue the Dration al one in every
part, neither adorned with fine figures, neither sprink-
led with choysē phrases, bringeth tediumnesse to the
hearers, and argueth the speaker of little learning and
lesse eloquence. He shoulde moreover talke of many
matters, not alwayes harp vpon one string, he that al-
wayes singeth one note without des kant breedeth no
delight, he y alwayes playeth one part, bringeth loth-
somenesse to the eare. It is varietie that moueth the
minde

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minde of al men, and one thing said twice (as we say commonly) deserueth a trudge. Homer woulde saye, that it loathed him to repeat any thing again though it were never so pleasaunt or profitable. Though the Rose be sweet yet being tyed with the Vyolet the smel is more fragraunte, though meat nourish, yet hauing good sauor it prouoketh the appetite. The fayrest nosegay is made of many flowers, the finest picture of sundry colours, þ wholsomest medicine of diuers hearbs: wherefore it behoueth youth w all industry to search not onely the hard questions of the Philosophers, but also the fine cases of þ Lawyers, not only the quirks and quiddities of the Logicians, but also to haue a sight in the numbers of the Arithmeticians, the Tryangles and Circles of the Geometricians, the Sphære and Globe of the Astrologians, the notes and crochets of the Musitions, the odd conceits of the Poets, the simples of the Phisitions, and in all things, to the ende that when they shal be willed to talke of any of them, they may be ignorat in nothing. He that hath a garden plot doth as wel sow the Pothearb as the Margerom, as wel the Læke as the Lylly, as wel þ wholsome Isoppe, as the faire Carnation, the which he doth to the intent he may haue wholesome hearbs as wel to nourish his inward parts as swæt flowers to plesse his sences, as faire shewes to please his sight. Euen so whosoever that hath a sharpe and capable witte, let him as well give his mind to sacred knowledge of diuinitie, as to the profound study of Philosophye, that by his wit he may not onely reape pleasure but profit, not only contentation in minde but quietnesse in conscience. I will procede in the education.

I would haue them first of all to followe Philosophye, as most auncient, yea, most excellent, for as it is

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pleasaunt

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pleasaunt to passe thorowe many faire cities, but most pleasant to dwell in the fayrest: euen so to read many Histories and artes it is pleasaunt, but as it were to lodge with Philosophy most profitable.

It was pretely saide of Byon the Philosopher: Even as when the woers could not haue the compaunce of Penelope, they ranne to hir handmaydens: so they that cannot atteine to the knowledge of Philosophy, apply their mindes to things most vile and contempstible. Wherefore we must preferre Philosophy, as the onely Princesse of al Sciences, and other arts as wayting Maydes. For the curing and keeping in temper of the body, man by his industry hath found two things, Phisicke and Exercise, the one cureth sicknesse, the other preserueth the body in temper: but ther is nothing that may heale diseases or cure the woundes of the minde but onely Phylosophy. By this shal we learne what is honest, what dishonest, what is right, what is wrong, & þ I may in one word say what may be said, what is to be knowen, what is to be a voyded: how we ought to obey our parents, reverence our elders, enteine strangers, honour Magistrates, loue our friends, liue with our wines, vse our seruautes. Howe wæ shoulde worshippe God, bee duetifull to our Fathers, stand in awe of our superiours, obey lawes, giue place to Officers, how we may choose friends, nurture our children and that which is most noble, how we should neither be too proude in prosperitie, neither pensiue in aduersitie, neither like beastes overcome with anger. And heere I cannot but lament Athens, which hauing ben alwayes þ nurse of Philosophers, doth now nourish only the name of Philosophy. For to speak plainly of the disorder of Athens, who doth not se it, & sorrow at it: such playing at dice, such quassing of drinke, such daialance with women, such dauncing, that in my oþ pinion

pition there is no quaffer in Flaunders so giuen to tip-
plyng, no Courtier in Italy so giuen to ryot, no crea-
ture in the world so misled, as a student in Athens.
Such a confusion of degress, that the scholler knoweth
not his dutie to the Bachelor, nor the Bachelor to the
Master, nor the Master to the Doctor. Such corrup-
tion of manners, contempt of Magistrates, such open
sinnes, such priuie villanye, such quarrelling in the
streets, such subtile practises in chābers, as maketh my
heart to melt with sorrow to thinke of it, and should
cause your mindes Gentlemen to bee penitent to re-
member it.

Moreover, who doth know a scholler by his habite?
Is there any hat of so vnseemely a fashion, anye dub-
let of so long a wast, any hose so short, any attyre, ei-
ther so costly or so courtly, either so straunge in ma-
king, or so monstrous in wearing, that is not worn of
a Scholler: haue they not now in stede of black cloth
blacke velvet, in stede of course sackecloth, fine silke:
Be they not more lyke courtiers then schollers, more
like stage-players then students, more like russians of
Naples then disputers in Athens? I would to god they
did not imitate al other nations in y vice of the minde,
as they doe in the attire of their body, for certeinely
as there is no nation whose fashion in apparel they do
not vse, so there is no wickednesse publyshed in anye
place, that they do not practise. I thinke that in Sodom
and Gomora, there was neuer more filthinesse, neuer
more pride in Rome, more poysoning in Italy, more
lying in Crete, more priuie spoylyng in Spayne, more
Idolatry in Aegypt, then is at this day in Athiens, ne-
uer such sects among the Heathens, such schismes a-
mongst the Turkes, such misbelieve among y Infidels,
as is now among Schollers.

Be there not many in Athiens which thinke there
is

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is no God, no redemption, no resurrection?

What shaine is this gentlemen, that a place so renowned for good learning should be so shamed for ill living? that where grace doth abounde, sinne shoulde so superabound? that where the greatest profession of knowledge is, ther shoulde also be the least practising of honestie. I haue read of many Uniuersities, as of Padua in Italy, Paris in Fraunce, Wittenberge in Germany, in England of Oxford and Cambridge, which if they were halfe so ill as Athens they were too too bad, & as I haue heard, as they be, they be starke naught.

But I can speake the lesse against them for that I was never in them, yet can I not chose but be aggrieved, that by report, I am enforced rather to accuse them of vanitie, then excuse them any way. Ah Gentlemen what is to be loked for, nay, what is not to be feared, when the temple of Vesta wher virgins should liue is like the stewes fraught with strumpets, when the alter, wher nothing but sanctitie and holynesse shoulde be vsed, is polluted with vncleannessse, when the uniuersities of Christendome which shoulde be the eyes, the lights, the leauen, the salt, the seasoning of the world, are dimmed with blinde concupiscence, put out with pride, and haue lost their sauour with impietie.

Is it not become a bye word amongst the common people, that they had rather sende their children to the cart, then to the Uniuersitic, being induced so to say, for the abuse that reigneth in the Uniuersities, who sending their sonnes to atteine knowledge, find them little better learned, but a great deale worse lived, then when they went, and not onely vnriffts of their money, but also vanckerouts of god manners: Was not this the cause that caused a simple woman in Greece, to exlayme against Athens, saying: The Master and the Scholler, the Tuto; and the Pupil be both agreed,

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for the one careth not how lyttle payne he taketh for
his mony, the other how lyttle learning.

I perceine that in Athens ther be no chaunglyngs: when of olde it was sayd to a Lacedemonian, that all the Grecians knewe honestie, but not one practised it. When Panthæna wer celebrated at Athens, an olde man going to take a place was mockingly rejected, at the last comming among the Lacedemonians, all the youth gaue him place, whiche the Athenians liked wel off, then one of the Spartans cryed out: Verily the Athenians know what shold be done, but they never doe it.

When one of the Lacedemonians had ben for a certeine time in Athens, seeing nothing but dauncing, dicing, banquetting, surfetting, & licentious behauour, retournynge home, he was as ked how all things stode in Athens, to whom he aunswered all things are honest ther, meaning that the Athenians accompted all things good, and nothing badde.

How such abuses shold or might be redressed in al Uniuersities especially in Athens, if I were of authoritie to command, it shold soone be seene, or of credite to perswade those y haue the dealings with them, it shold soone be showne.

And vntill I see better reformation in Athens, my young Ephæbus shall not be nourtured in Athens, I haue spoken all this, that you Gentlemen might see how the Philosophers in Athens practise nothing lesse then Philosophie, what scholler is he that is so zealous at his booke as Chrisippus, who had not his mayd Melissa thrust meate in his mouth, had perished with famine, bēing alwaye studying? Who so watchfull as Aristotle, who going to bed would haue a bal of brasie in his hande, that if hee shoulde bee taken in a sumber it might fall and awake him? No, no, the times

are

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are chaunged as Ouid saith, and we are chaunged in the times, let vs endeauour every one to amend one, and we shall all soone be amended, let vs giue no occasion of reproch and we shall more easely beare the burden of false reportes, and as wee see by learning what we should doe, so lette vs doe as we learne, then shall Athens flourish, then shal the students be had in great reputacion, then shall learning haue his hire, and euer y g̃od scholler his hope. But returne we once againe to Philo.

There is amongst men a trifold kinde of life, Actiue which is about ciuill function and administration of the common weale. Speculatiue, which is continuall meditation and studie. The thirde a lyfe ledde, most commonly a lewde lyfe, an idle and vaine life, the life that the Epicures accompt their whole felicitie, a voluptuous lyfe replenished with all kinde of vanitie, if this actiue life be without philosophie, it is an idle life, or at the least a life euill employed which is worse; if the contemplatiue lyfe be seperated from the Actiue, it is most unprofitable.

I woulde therefore haue my youth, so to bestowe his studie, as he may be both exercised in the common weale to common profite, and well employed priuate-ly for his owne perfection, so as by his studie the rule he shal beare may be directed, and by his gouernment his studie may be increased: in this manner did Pericles deale in ciuill affaires, after this sort did Architas Tarentine, Dion the Syracusian, the Theban Epaminides gouerne their cities.

For the exercise of the body it is necessary also somewhat be added, that is, that the child should be at such times, permitted to recreate himselfe, when his minde is overcome with studye, least dullyng himselfe with duetnuch Industrie he become unfitte afterwarde to conceive

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conceive redily, besides this, it wil cause an apt composition & y natural strength y it before reteined. A good composition of the body, layeth a god foundation of olde age, for as in the fayre Summer wee prepare all thinges necessarye for the colde winter, so good man- ners in youth and lawful exercises be as it were vi- tualls and nourishments for age, yet are their labours and pastimes so to be tempered, that they weaken not their bodyes more by play, then otherwise they should haue done by studie, and so to be vsed that they addict not themselues more to y exercise of the limmes then the following of learninge : the greatest enimyees to discipline, as Plato recompteth, are labours and sleepe. It is also requisite that he be expert in marcyall af- sayres, in shootinge, in dartinge, that hee hauke and hunte for his honest pastime and recreation, and if af- ter these pastimes hee shall seeme secure, nothing re- gardinge his bookes, I woulde not haue him scourged with stripes, but threatened with wordes, not dulled with blowes, lyke seruaunts, the whiche the more they are beaten the better they beare it, and the lesse they care for it, for children of good disposition are either in- cited by praise to goe forward, or shamed by dispraise to commit the like offence : those of obstinate & block- ish behauour, are neither with wordes to be perswa- ded, neither with stripes to bee corrected. They must nowe be taunted with sharpe rebukes, straight wayes admonished with fayre wordes, now threatned a pay- ment, by and by promised a reward, and dealt withal as nurses do w the babes, whō after they haue made to cry they profer the teate, but diligent heed must be taken that he be not praised aboue measure, least stan- ding too much in his own conceit, he become also obsti- nate in his owne opinions. I haue knowne many fa- thers whose great loue towards their sonnes hath ben

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the cause in time that they loued them not , for when they see a sharpe wit in their sonne to conceiue , for the desire they haue that he shold outrunne his fellowes,they loaden him with continual exercise, which is the onely cause that he sinketh vnder his burden, and giueth ouer in the plaine fielde. Plantes are nourished with little raine, yet drownned with much: euen so the mind with indifferent labour wareth more perfect, with much studye it is made fruitlesse. We must consider that all our life is deuided into remission and study.

As there is watchinge , so is there sleepe : as there is warre, so is there peace : as there is winter, so is there Sommer: as there be many working dayes, so is there also many holy-dayes: and if I may speak al in one worde, ease is the sauce of labour, which is plainly to be seene, not onely in lyuing thinges, but also in thinges without life . W^ee vnbind the bowe that w^ee maye the better bend him, we vnloose the Harpe, that we may the sooner tune him, the body is kept in health as well with fasting as eating, the minde healed with ease, as wel as with labour: those parents are in mind to be misliked which commit the whole care of they^r childe to the custodye of a hyzelinge, neither askinge neither knowing howe their children profite in learning. For if the father were desirous to examine his sonne in that which he hath learned, the master would be more carefull what he did teach. But seeing the fath^r carelesse what they learne, he is also secure what he teacheth: that notable saying of the horsekeeper may here bee applyed, which said , nothing did so fatte the horse as the eye of the king. Moreouer I would haue the memorie of children continually to be exercysed, which is the greatest furtheraunce to learninge that can be.

For

For this cause they sayned in their olde fables, memory to be the mother of perfection. Children are to be chastised if they shal vse any filthy or vnseemely talk, for as Democrates saith, the worde is the shadowe of the worke: they must be curteous in their behauiour, lowly in their speach, not disdayning their cockmates or restraining their company: they must not liue wantonly, neither speake impudently, neither angry without cause, neither quarellous without colour. A young man bœing peruerse in nature and proud in words & manners, gaue Socrates a spurne, who being moued by his fellowes to giue him an other, if sayde Socrates an Asse had kycked mee, would you also haue mee to kick him againe, the greatest wisedome in Socrates in compressing his anger is worthy great commendation.

Architas Tarentine, returning from war and finding his ground ouergrowen w^t weeds, and turned vp with Mowles, sent for his farmour, unto whome hee sayde, if I were not angry I would make thee repent thy ill husbandry. Plato hauing a seruaunt whose blisse was in filling of his belly, seeing him on a time idle & vn-honest in behauiour, said, out of my sight, for I am incensed with anger.

Although these ensamples be hard to imitate, yet should every man do his endeouour to represse that hot and heady humor which he is by nature subiect vnto. To be silent and discrete in compayne, though many thinke it a thing of no great wayght or importaunce, yet is it most requisite for a young man and most necessary for my Ephæbus. It never hath bene hurtfull to any to holde his peace, to speake damage to many: what so is kept in silence is husht, but whatsoeuer is babbled out, cannot againe be recalled. We may see the cunning and curious woorke of Nature, which hath barred and hedged nothing in so strongly as the tongur,

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With two rowes of teeth, & therewith two lips, besids she hath placed it farre from the heart, that it shoulde not utter that which the heart had conceiued, this also shoulde cause vs to be silent, seinge those that vse much talke, though they speake truely are never beleued. Wlyne therefore is to be refrained, which is termed to be the glasse of the minde, & it is an old Proverbe, Whatsoever is in the heart of the sober man, is in the mouth of the drunckarde. Bias holdinge his tongue at a feast, was tearmed there of a tatler to be a foole, who said, is there any wise man that can hold his tongue amidst the wine? vnto whom Bias answe red, there is no foole that can.

A certeine Gentleman hære in Athens, invited the Kings Legats to a costly and sumptuous feast, wher also he assembled many Philosophers, & talking of diuers matters, both of the common weale & learning, onely Zeno said nothing. Then the ambassadors said, what shall we shewe of thee D Zeno to the king. Nothing aunswered he, but that there is an olde man in Athens that amiddest the pottes could hold his peace. Anacharsis supping with Solon, was founde a sleepe, hauing his right hande before his mouth, his left vpon his priuities, wherby was noted that þ tongue shold bee rayned with the strongest brydle. Zeno because he woulde not be enforced to reueale any thing against his will by tormentes, bit of his tongue & spit it in the face of the tyrant.

þolwe when children shall by wis dome and vse refrayne from ouer-much tatling, let them also be admonished that when they shall speake, they speake nothing but truth: to lye is a vice most detestable, not to be suffered in a slau, much lesse in a sonne. But the greatest thing is yet behinde, whether that those are to bee admittid as cockemates with children whiche loue

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loue them entirely, or whether they be to be banished from them.

When as I see many fathers more cruell to their children then carefull of them, which thinke it not necessary to haue those about them, that most tender them, then I am halfe as it were in a doubte to giue counsayle. But when I call to my remembraunce, Socrates, Plato, Xenophon, Eschines, Sæbastes, and all those that so much commend the loue of men, which haue also brought vp many to great rule, reason, and pietie, then I am encouraged to imitate those whose excellencie doth warrant my precepts to be perfect. If any shall loue the childe for his comely countenaunce, him would I haue to be banished as a most daungerous and infectious beast, if he shall loue him for his fathers sake or for his owne good qualities, him would I haue to be with him alwayes, as superuisour of his manners: such hath it bene in times past, the loue of one Athenian to the other, and of one Lacedemonian to the other.

But hauing saide almost sufficient for the education of a childe, I wil speake two words, how he should be trayned when he groweth in yeares. I cannot but mislyke the Nature of diuers Parents which appoynt overséers and tutores for their children in their tender age, and suffer them when they come to be young men, to haue the bridle in their owne hande, knowing not that age requireth rather a harde snaffle, then a pleasant bit, and is sooner allured to wickednes then childehode.

Who knoweth not the escapes of children, as they are smal so they are sone amèded: either with threats they are to be remedied, or with faire promises to bee rewarded. But the sinnes & faults of young men are almost or altogether intollerable, which giue them-

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selues to be delicate in their dyet, prodigall in their expence, vsing dicing, dauncing, dronkennes, deflowring of virgins, abusing wifes, committing adulteries, and accounting al things honest, that are most detestable. H̄ere therefore must be vsed a due regarde that their lust may be repressed, their ryot abated, their courage cooled: for harde it is to see a young man to be Master of himselfe, which yeldeth himselfe as it were a bond slauie to fonde and ouerlashing affections. Wise Parents ought to take god heede, especially at this time, y they frame their sonnes to modestie, either by threats or by rewards, either by faire promises or seuere practises, either shewing the miseries of those that haue ben overcome with wildnesse, or y happinesse of them that haue conteined themselues, within the bandes of reason: these two are as it wer the ensignes of vertue, the hope of honour, the feare of punishment. But chiefly parents must cause their youths to abandon the societie of those which are noted of euill living & lewde behaviour, which Pithagoras seemed somewhat obscurely to note in these his sayings.

First, that one should abstain from the tast of those things that haue blacke tayles: That is we must not vse the company of those whose corrupt manners doe as it were make their lyfe blacke. Not to goe aboue the ballaunce, that is to reverence Justice, neither for feare or flatterie to leane vnto any one partially. Not to lye in idlenesse, that is, that sloth shoulde be abhorred. That we should not shake every man by y hand: That is, we should not contract friendshipp with all. Not to weare a straight ring: that is, that we shoulde leade our lyfe, so as wee neede not to fetter it with chaynes. Not to bring fire to a slaughter: that is, we must not prouoke any that is furious with words. Not to eate our heartes: that is, that wee shoulde not

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not vere our selues with thoughts, consume our bodies with sighes, with sobs, or with care to pine our carasses. To absteine from beanies, that is, not to meddle in ciuile affaires or businesse of the cōmon weale, for in the old times the election of Magistrates was made by the pulling of beanies. Not to put our meat in Scapio: that is, we shoulde not speake of manners or vertue, to those whose mindes are infected with vice.

Not to retire when we are come to the ende of our race: that is, when we are at the poynct of death we shoulde not be oppressed with griefe, but willingly yeld to Nature. But I will retourne to my former precepts: that is, that young men shoulde be kept from the company of those that are wicked, especially from the sight of y flatterer. For I say now as I haue often tunes before sayde, that there is no kinde of beast so noysome as the flatterer, nothing that will sooner consume both the sonne & the father & all honest friendes.

When the Father exhorteth the sonne to sobrietie, the flatterer prouoketh him to Wine: when the Father weaneth them to continencie, the flatterer allureth them to lust: when the Father admonisheth them to thrifte, the flatterer haleth them to prodigalytie, when the Father encourageth them to labour, the flatterer layeth a cushion vnder his elbowe, to sleepe, bidding them to eate, drinke, and to be merry, for that the lyfe of man is sone gone, and but as a short shadewe, and seeing that we haue but a while to lyue, who woulde lyue lyke a seruant? They saye that now their fathers be olde, and doate through age like Saturnus.

Heeroff it commeth that young men gining not onely attentiuе eare but ready coyne to flatterers, fall into such misfortune: heeroff it procedeth that they haunt the stewes, mary before they be wise, and dye before

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before they thrive. These be the beastes which lye by the trenchers of young Gentlemen, and consume the treasures of their reuenewes, these be they that sooth young youths in al their sayings, that vphold them in al their doings, with a yea, or a nay, these be they that are at euery becke, at euery nod, freemen by fortune, slaues by free will.

Wherfore if ther be any Ffathers that would haue his children nurtured and brought vp in honestie, let him expell these Panthers which haue a swete smel, but a deuouring minde: yet would I not haue parents altogether precise, or too seuere in correction, but lette them with mildenesse forgiue light offences, & remembre that they themselues haue ben young: as y Phisition by minglyng bitter poysons with swete lyquo, bringeth health to the body, so the father with sharpe rebukes, sesoned with louing looks causeth a redresse and amendment in his childe. But if the Ffather bat throughly angry vpon good occasion, let him not continue his rage, for I had rather he should be sone angry then hard to be pleased, for when the sonne shall perceiue that the Ffather hath conceiued rather a hate then a heat agaynst him, hee becommeth desperate, neither regarding his fathers ire, neither his owne duetie.

Some lyght faults lette them dissemble as though they knew them not, & seeing them let them not seeme to see them, and hearing them, lette them not seeme to heare. We can easely forget y offences of our friendes be they never so great, and shall wee not forgiue the escapes of our children be they never so small? We beare oftentimes with our seruaunts, and shal we not sometimes with our sonnes: the fairest Jennet is ruled as well with the wande as with the spurre, the wildest child is as sone corrected with a word as with

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a weapon. If thy sonne be so stubburne obstinately to rebel against thee, or so wilful to perseuer in his wic, kednesse, y neither for feare of punishment, neither for hope of reward, he is any way to be reclaymed, then seeke out some mariage fit for his degré, which is the surest bond of youth, and the strongest chayne to fetter affections y can be found. Yet let his wife be such a one as is neither much more noble in birth or far more richer in goods, but according to the wise saying: chose one every way, as neere as may be equal in both: for they that do desire great dowryes do rather mary themselves to the wealth then to their wife. But to returne to the matter, it is most requisite that fathers both by their discrete counsayle, and also their honest conuersation, be an example of imitation to their childe, y they seing in their parets, as it were in a glasse, the perfection of manners, they may be encouraged by their upright living to practise the like pietie. For if a father rebuke his child of swearing, and he himselfe a blasphemo, doth he not see that in deterring his sons vice, hee also noteth his owne? If the father counsaile the sonne to refrayne wine as most vnwholsome, and drinke himselfe immoderately, doth hee not as well reprove his owne folly, as rebuke his sonnes? Age alway ought to be a myrrour for youth, for where olde age is impudent, there certainly youth must needes be shamelesse, where the aged haue no respect of their honorable & gray haires, there the young gallants haue little regard of their honest behauour: & in one worde to conclude al, wher age is past grauity ther youth is past grace. The sum of al wherwith I would haue my Ephæbus endued, & holw I would haue him instructed, shal briefly appeare in this following. First, that he be of honest parents, nursed of his mother, brought vp in such a place as is incorrupt, both for the ayre & man-

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ners with such a person as is vndeffiled, of great zeale, of profound knowledge, of absolute perfection, y^e be instructed in Philosophy, whereby he may atteine learning, & haue in al sciences a smacke, whereby he may readily dispute of any thing. That his body be kept in his pure strength by honest exercise, his wit & memory by diligent study.

That he abandon al allurements of vice, and continually encline to vertue, which if it shall as it may come to passe, then do I hope that if euer Platones common weale shal flourish, that my Ephæbus shall bee a citizen, y^e if Aristotle fined any happy man it wil be my childe, if Tully confesse any to be an absolute Orator, it will be my young youth. I am heere therefore gentlemen to exhort you, that with all industry you apply your minds to the study of Philosophy, that as you professe your selues students, so you may be students, that as you disdaine not the name of a scholler, so you wil not be found vnyd of the duety of schollars, let not your mindes be carped away with vaine delights, as with trauailing into farre & straunge countries wher you shal see more wickednesse then learn vertue & wit. Neither with costly attyre of the newe cut, the Dutch hat, the French hose, the Spanish rapier, y^e Italian hilt, and I know not what?

Cast not your eyes on the beauty of women, least ye cast away your hearts with folly, let not that fond loue, wherewith youth fatteth himselfe as fatte as a stoele infect you, for as a sinewe being cut though it be healed, there wil alwayes remaine a scarre, or as fine lynnyn stayned with blacke ynke, though it bee washed neuer so often, will haue an yron Mowle: so the minde once mangled or maymed with loue, though it be neuer so well cured with reason, or cooled by wisedome, yet there wil appeare a scarre, by the which

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one may gesse the minde hath ben perced, and a blemish whereby one may iudge the heart hath ben stayned.

Refraine from dicing, which was the onely cause that Pyreus was striken to the heart, & from dauncing which was the meanes that lost John Baptists heade: I am not he that will disallowe honest recreation, although I detest the abuses, I speake boldly vnto you because I my selfe know you: what Athens hath ben, what Athens is, what Athens shal be, I can gesse. Let not every Inne and Alehouse in Athens be as it were your chamber, frequēt not those ordinary tables wher either for the desire of delicate cates, or the meetinge of youthfull companions, yee both spend your money vainly and your time idly, imitate him in life whom ye honour for his learning. Aristotle who was never seene in the company of those that idly bestowed their time.

There is nothing more swifter then time, nothing more sweeter: we haue not as Seneca saith little time to liue, but we lese muche, neither haue we a short life by Nature, but we make it shorter by naughtynesse, our life is long if we know how to vse it. Followes Appelles that cunning & wise Painter, which would lette no day passe ouer his head, without a lyne, without some labour. It was pretely sayde of Hesiodas, lette vs endeauour by reason to excell beastes, seeinge beastes by nature excell men, although strickely taken it be not so, for that man is endewed with a soule, yet taken touching their perfection of sences in their kind it is most certeine. Doth not the Lyon for strength, the Turtle for loue, the Ante for labour excell man? Doth not the Eagle see clearer, the Multer smel better, the Mowle heare lyghtlyer? Let vs therefore endeauour to excell in vertue, seeing in qualties of þ body

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Euphues and his Ephebus.

we are inferior to beastes. And heere I am most earnestly to exhort you to modesty in your behauour, to duetye to your elders, to dylligence in your studyes. I was of late in Italy, where mine cares gloed, and my heart was galled to heare the abusen that reygne in Athenis: I cannot tell whether those things sprang by the lewde and lyng lippes of the ignorant, which are alwayes enimyes to learning, or by the reports of such as saw them and sorrowed at them. It was openly reported of an olde man in Naples that there was more lightnesse in Athenis then in all Italy, more wanton youths of schollers, then in all Europe besids, more Papists, more Atheists, more sects, more Schimes, then in all the Monarches in the world, which thinges although I thincke they be not true, yet can I not but lament that they shoulde be deemeid to be true, and I feare me they be not altogether false, ther can no great smoke arise, but there must be some fire, no great report without great suspition. Frame therefore your lyues to such integritie, your studyes to atteininge of such perfection, that neither the might of the stronge, neyther the mallyce of the weake, neyther the swifte reportes of the ignorant be able to spotte you wyth dishonestie, or note you of vngodlynnesse. The greatest harme that you can doe unto the envious, is to do well, the greatest corasue that you can giue unto the ignorant, is to prosper in knowledge, the greatest conforte that you can bestowe on your parents is to lyue well and learne well, the greatest commoditie that you can yelde unto your Countrey, is with wisedome to bestowe that talent, that by grace was ginen you.

And here I cannot choose but giue you that counsel that an olde man in Naples gaue mee most wisely, although I had then neither grace to followe it, ney-

ther

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ther will to gine eare to it, desiring you not to reiect it because I did once dispise it. It was this as I can remember word for word.

Descende into your owne consciences, consider with your selues the great difference between stiring and starke blynde, witte and wisedome, loue and lust: Be merry but with modestie, be sober but not too sullen: be valiant, but not too venterous: let your attire be comely, but not too costly: your dyet wholesome, but not excessive: vse pastime as the word importeth, to passe hys time in honest recreation: mistrust no man without cause, neither be ye credulous without profe: be not lyght to follow euery mans opinion, neither obstinate to stand in your owne conceipts: serue God, feare God, loue God, and God will blesse you, as either your hearts can wish, or your friends desire.

This was his graue and godly aduise, whose counsel I would haue you all to follow, frequent lectures, vse disputacions openly, neglect not your priuate studies, let not degresses be giuen for loue but for learning, not for mony, but for knowledge, and because you shall bee the better encouraged to follow my counsell, I wil be as it were an example my selfe, desiring you al to imitate me.

Euphues hauing ended his discourse, & finished those precepts which he thought necessary for the instrucciōn of youth, gaue his minde to the continual studie of Philosophie, insomuch as he became publique Reader in the Uniuersitie, with such commendation as never any before him, in the which he continued for the space of tenne yeares, only searching out the secrets of Nature & the hidden misteries of philosophy, & hauing collected into threē volumes his lectures, thought for the profit of young schollers to sette them forth in print, which if he had done, I would also in this his Anato-

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Euphues and his Ephæbus.

me haue inserted, but he altering his determination, fell into this discourse with himselfe.

Why Euphues, art thou so addicted to the studie of the Heathen that thou hast forgotten thy God in heauen: shal thy wit be rather employed to the attaining of humaine wisedome then diuine knowledge? Is Aristotle more deare to thee with his bookes, then Christ with his bloud? What cōfort canst thou finde in Philosophie for thy guiltie conscience? What hope of the resurrection? What glad tidings of the Gospell?

Consider with thy selfe that thou art a gentleman, yea, and a Gentile, and if thou neglect thy calling thou art worse then a lewe. Most miserable is the estate of those Gentlemen, which thinke it a blemish to their auncestours, and a blot to their owne gentrie, to read or practize Diuinitie. They thinke it now sufficient for their felicitie to ryde well vpon a great horse, to hawke, to hunt, to haue a smacke in Philosophie, neither thinking of the beginning of wisedome, neither the ende, which is Christ: onely they accompt diuinitie most contemptible, which is and ought to be most notable. Without this there is no Lawyer be he never so eloquent, no Phisition be he never so exelēt, no Philosopher bee he never so learned, no King, no Kēysar, be he never so royall in birth, so poltyque in peace, so expert in warre, so valyaunt in prowesse, but he is to be detested and abhorred. Farewell therefore the fine and filed phrases of Cicero, the pleasant Eligues of Ouid, the depth and profound knowledge of Aristotle. Farewell Rhethorickē, farewell Philosophie, farewell all learning which is not sprong from the bowells of the holy Bible.

In this learning shal we finde milke for the weake and marrow for the strong, in this shall we see how the ignorant may be instructed, the obstinate conser-

ted, the penitent comforted, the wicked punished, the godly preserued. Oh I would Gentlemen would some times sequester themselues from their owne delights, and employ their wits in searching these heauenly & diuine misteries. It is common yea and lamentable to see that if a young youth haue the giftes of Nature, as a sharpe wit, or of Fortune, as sufficient wealth to mainteine them, he employeth the one, in the vayne inuentions of loue, the other in the vile brauerie of pride : the one in the passions of his minde & prayses of his Lady, the other in furnishing of his body & furthering of his lust. Heroff it commeth that such vaine ditties, such idle sonnets, such enticing songs, are set forth to the gaze of the world and grieve of the godly. I my selfe know none so ill as my selfe, who in times past haue bene so superstitiously addicted, y^e I thought no Heauen to y^e Paradise of loue, no Angel to be compared to my Lady, but as repentaunce hath caused me to leaue and loath such vaine delights, so wisdome hath opened unto me, the perfect gate to eternall lyfe.

Besides this I my selfe haue thought that in Divinitie there could be no eloquence, which I might imitate, no pleasaunt inuention which I might follow, no delicate phrase that might delight me, but now I see that in the sacred knowledge of Gods will, the onely eloquence, the true and perfect phrase, the testimonie of saluation doth abide, & seeing without this all learning is ignorance, al wisdome more folly, all witte plaine bluntnes, al Justice iniquitie, al eloquence barbarisme, al beautie deformitie. I will spend all the remainder of my life in studying the olde Testament, wherin is prefigured the comming of my Sauour, and the new testament, wherin my Christ doth suffer for my sinnes, & is crucified for my redemption, whose bitter agonyes should cast every good christian into a shauering ague

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Euphues and his Ephæbus.

to remember his anguish , whose sweating of water and bloud should cause every devout and zealous Catholique to shedde teares of repentaunce , in remembraunce of his torments.

Euphues having discoursed this with himselfe, did immediately abandon all lyght company, all the disputations in schooles, all Philosophie, & gave himselfe to the touchstone of holinesse in diuinitie, accompting all other things as most vyle and contemptible.

Euphues to the Gentlemen schollers in Athens.

He Merchant that trauaileth for gain, the hus bandman that toyleth for increase, þ lawier that pleadeth for gold, the crafts man that seeketh to lyue by his labour, al these after they haue fated themselues with sufficient , either take their ease, or lesse payne then they were accustomed. Hippomanes ceased to runne when he had gotten the goale. Hercules to labour, whē he had obteined the victorie. Mercurie to pipe when he had cast Argus in a slumber . Every action hath his ende , and then we leaue to sweat when we haue founde the swete. The Ant though she toyle in Sommer, yet in Winter shē leueth to trauaile. The Bee though she delight to suck the faire flower, yet is she at last cloyed with Honny. The Spider that weaueth the finest thredē ceaseth at the last when she hath finished hir webbe . But in the action & study of the mind(Gentlemen) it is farre otherwise , for hee that tasteth the sweet of learning endureth all the sorwr of labour . He that seeketh the depth of knowledge: is as it were in a Laborinth , in the which þ farther he goeth, the farther he is from the ende:

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end: d^r like y^e bird in the limebush, which the more she striueth to get out, y^e fatter she sticketh in. And certeinly it may be said of learning, as it was fained of Nectar the drinke of the Gods, the which the more it was dronk, the more it would overflow the brim of the cup, neither is it farre vnlike the stone that groweth in the riuier of Caria, the which the more it is cut the more it increaseth. And it fareth with him that followeth it as w^t him that hath the dropsie, who the more he drinke, eth the more he thirsteth. Therefore in my minde the student is at lesse ease then the Dre y^e draweth, or the Asse that caryeth his burthen, who neither at the boord when others eate is woyd of labour, neither in his bed when others sleepe is without meditation. But as in manuary craftes though they be all good, yet that is accompted most noble that is most necessary, so in the actions and studyes of the minde, although they be all worthy, yet that deserueth greatest praise which bringeth greatest profit. And so we commoly do make best accompt of that which doth vs most god. We esteeme better of the Phisition that ministreth the potion, then of the Apothecary y^e selleth the drugs. How much more ought we with al diligence, study, & industry, spend our short pilgrimage in the seeking out of our salvation. Vaine is Philosophy, vaine in Phisick, vaine is Law, vaine is al learning wout y^e tast of divine knowledge. I was determined to write notes of philosophy, which had ben to feede you fat with folly, yet y^e I might seeme neither idle, neither y^e you euill emploped, I haue heere set downe a briese discourse which of late I haue had with an hereticke which kept me from idleness, & may if you read it deterre you from heresie. It was with an Atheyst, a man in my opiniō monstrous, yet tractable to be perswaded. By this shal you see y^e absurde dotage of him that thinketh ther is no god, or an vnsufficient god,

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Euphues.

yet here shall you finde the summe of faith whiche iustifieth onely in Christ, the weaknesse of the lawe the strength of the gospel, and the knowledge of gods wil. Here shall ye finde hope if you be in dispaire, comfort if ye be distressed, if ye thirst drinke, meate if ye hunger, if ye feare Moses who saith without you fulfil the lawe you shall perish. Beholde Christ which saith, I haue ouercommen the lawe. And y in these desperate dayes wherein so many sectes are sownen, and in the wayning of the world, wherein so many false Christs are come, you might haue a certaintie of your saluation. I meane to set downe the touchstone wherunto every one ought to trust, and by the which every one shoulde trie himselfe, which if you follow, I doubt not but that as you haue proued learned Philosophers, you will also proceede excellent diuines, which God graunt.



EVPHVES AND
ATHEOS.



TH EOS. I am gladde Euphues that I haue founde thee at leasure, partly þ we might be merry, & partly that I might bee perswaded in a thing that much troubled my conscience. It is concerning God. There be many that are of this minde, that there is a God whom they tearme the creator of all thinges, a God whom they cal the sonne, the redemer of the world, a God whom they name the holye Ghost the worker of all things, the comforter, the spirite, and yet are they of this opinion also, that they be but one God, coequal in power, coeternall, incomprehensible, and yet a Trinity in person. I for my part althoþ I am not so credulous to beleue their curious opinions, yet am I desirous to heare the reasons þ shoulde drive them into such fond and franticke imaginations. So as I knowe nothing to be so absurde whiche some of the Philosophers haue not defended, so thinke I nothing so erronious whiche some of our Catholikes haue not maintained. If therc were as divers dreame, a God that woulde reuenge the opprescion of the widdowes and fatherlesse, that would rewarde the zeale of the mercifull, pitie the poore, and pardon the penitent, then woulde the people either stand in greater awe, or owe more loue towards their God. I remember Tully disputing of the nature of Gods, bringeth Dionisius as a scoffer of such vaine and deuised Deities, who seeing Aesculapius with a long bearde of golde, and Appollo his father bearded, played the Barber & shaued it from him, saying,

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it was not decent that the sonne shoulde haue a beard
and the father none. Seing also Jupiter with an orna-
ment of golde, tooke it from him iesting thus, in Sum-
mer this aray is too heawy, in Winter too colde, heere
I leue one of wollen both warmer for the cold and
lyghter for the heate. We comming also into the Tem-
ple wher certeine of the gods with golden gifts stret-
ched out their hands, tooke them al a way, saying: Who
will be so mad as to refuse thinges so gently offered:

Dost thou not see Euphues what small accompt he
made of their gods, for at the last sailing into his cou-
try with a prosperous winde, hee laughing sayd, loe
see you not my Masters, howe well the Gods reward
our Sacriledge. I coulde rehearse infinite opinions
of excellent men who in this pointe holde on my side,
but especially Protagoras. And in my iudgement, if
there bee any God, it is the worlde wherein we live,
that is the onely God, what can we beholde more no-
ble then the world, more faire, more beautifull, more
gloriosus: what more maiesticall to the sight, or more
constant in substance? But this by the way Euphues,
I haue greater & more forcible argumēts to confirme
my opinion, & to confute the errors of those that ima-
gine that there is a God. But first I woulde gladlye
heare thee shape an awnsweare to that which I haue
said, for wel I know y thou art not onely one of those
which beleue that there is a God, but of them also
which are so precise in honouring him, that they bee
scarce wise in helping themselves.

Euphues. If my hope (Atheos) were not better
to conuert thee, then my happe was heere to conferre
with thee, my heart would breake for grieve, whiche
beginneth freshly to bleede for sorrow, thou hast stro-
ken me into such a shewing and cold terror at the re-
hearsinge of this thy monstrous opinion, that I looke
euery

Euphues and Atheos.

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every minute when the grounde shold open to swal-
low thee vp, and that G D D which thou knowest not,
shoulde with thunder from heauen, strike thee to hell.
Was there euer Barbarian so sencelesse , euer miscre-
aunt so barbarous, that did not acknowledge a living
and everlasting Iehouah? I cannot but tremble at the
remembraunces of his Maestie, and dost thou make it
a mockerie? O iniquitie of times, O corruptiō of man-
ners, O blasphemie against the heauens. The Heathen
man saith, yea that Tully whom thou thy selfe allead-
gest, that there is no nation so barbarous, no kinde of
people so sauage, in whom resteth not this perswasion
that there is a God, & euē they that in other parts of
their lyfe seente very lyttle to differ from brute beastes,
doe continually keepe a certeine seede of Religion, so
thoroughly hath this cōmon principle possessed al mens
mindes, and so fast it sticketh in all mens bowells.
Yea, Idolatrie it selfe is sufficient profe of this per-
swasion, for we see how willingly man abaseth himself
to honour other creatures, to doe homage to stockes,
to goe on pilgrimage to Images, if therefore man ra-
ther then he would haue no God, doe worship a stone:
how much more art thou duller then a stone , which
goest against the opinion of all men.

Plato a Philosopher would often say, there is one
whom we may cal God omnipotent, glorious, immor-
tal, vnto whose similitude we that creepe heere on the
earth haue our soules framed, what can be said more
of a Heathen, yea, what more of a Christian?
Aristotle when hee could not finde out by the secrecie
of Nature, the cause of the ebbing and flowing of the
Sea, cryed out with a lowd voyce. O thing of things
haue mercy vpon me.

Cleanthes alleadged fourre causes, which might in-
duce man to acknowledge a God, the first by the fore-

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seeing of things to come, the second by the infinite commodities which we daily reap, as by the temperature of the ayre, the fatuete of the earth, the fruitefulness of trees, plants, and hearbes, the aboundinge of all things that maye either serue for the necessarie of many, or the superfluitie of a few, the thirde by the terror that the minde of man is stroken into, by lyghtrings, thunderings, tempests, hayles, snowe, earthquakes, pestilence, by the straunge and terrible sights which cause vs to tremble, as the rayning of bloud, the fire impressions in the Element, the ouerflowing of floudes in the earth, the prodigious shapes and unnaturlall formes of men, of beastes, of birdes, of fishes, of all creatures, the appearing of blasing Comettes, which euer prognosticate some straunge mutation, the sight of two Sunnes which happened in the Consulshippe of Tuditanus and Aquilius, with these things mortall men being afrighted, are inforced to acknowledge an immortall and omnipotēt god. The fourth by the equalytie in moving in the heuen, the course of the Sunne, the order of the stars, the beautifulnesse of the Element, y^e light wheroff might sufficently induce vs to beleue they procede not by chaunce, by nature, or destenie, but by the eternal and diuine purpose of some omnipotent Deitie. Hereoff it came that when the Philosophers could giue no reason by Nature, they woald say there is one aboue Nature, an other would call him the first mouer, an other the ayder of Nature, and so forth.

But why goe I about in a thing so manifest to vse proffes so manisolle. If thou deny the truth, who can prove it, if thou deny that blacke is blacke, who can by reason reproue thee, when thou opposest thy self against reason, thou knowest that manifest truthe are not to be proved but beleued, and that he that denyeth the

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principles of any Arte, is not to be confuted by arguments, but to be left to his owne folly. But I haue a better opinion of thee, and therefore I meane not to trifle with Philosophy, but to trye this by the touch-stone of the Scriptures. We reade in the second of Exodus, that when Moses desired of God to knowe what he shoulde name him to the children of Israel: he aunswered thou shalt saye, I am that I am. Againe, he that is hath sent me unto you. The Lord euen your God, he is God in the heauen aboue, and in the Earth beneath. I am the first, and the last I am. I am the Lord, and there is none other besides me. Againe, I am the Lorde, and there is none other. I haue created the lyght & made darkenesse, making peace & fraying euill. If thou desire to vnderstand what God is, thou shalt heare he is euen a consuming fire, the Lord of reuenge, the God of iudgement, the lyuing God, the searcher of the reynes, he that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the ende, and yet everlasting. One at whose breath the mountaines shall shake, whose seat is the loftie Cherubins, whose stote-stole is the earth. Inuisible, yet seeing all things, a iealous God, a louing God, miraculous in all points, in no part monstrous. Besides this, thou shalt well vnderstande that hee is such a God as will punish him whosoever hee bee that blasphemeth his name, for holy is the Lord. It is written, bring out the blasphemer without the tents, & let al those that heard him, lay their hands vpon his head, and let all the people stone him. He that blasphemeth the name of the Lorde, shall dye the death. Such a iealous God, that whosoever committeth Idolatrye with straunge GODS, hee will strike with terrible plagues. Tourne not to Idolls, neither make Gods with handes, I am the Lord your God. Thou shalt make

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make no Image which the Lorde thy God abhorrest.
Thou shalt haue no new God, neither worshippe any
straunge Idoll. For all the Gods of the Gentiles are
diuellis.

My sons keepe your selues from Images, the wor-
shipping of Idolls is the cause of all euill, the begin-
ning and the ende. Cursed be that man that engraueth
any Images, it is an abomination before the Lorde.
They shall be confounded that worship grauen Im-
ages, or glorie in Idolls. I will not giue my glory to an
other nor my praises to grauen Images.

If all these testimonies of the Scriptures can not
make thee to acknowledge a lyuing GOD, harken
what they say of such as be altogether incredulous.
Euery vnbelieuer shall dye in his incredulite. Wo be
to those that be loose in heart, they belieue there is no
God, and therefore they shall not be protected of him.
The wrath of the Lorde shall kindle against an unbe-
lieuing Nation. If ye belieue not, you shal not endure.
He that belieueth, shall not be dampned. He that belie-
ueth not, is iudged already. The portion of the unbe-
lieuers shall be in the lake that burneth with fire and
brimstone, which is the second death.

If thou seele in thy selfe Atheos, any spark of grace,
pray unto the Lord & he will cause it to flame, if thou
haue no feeling of faith, yet pray, & the Lord wil giue
aboundaunce, for as he is a terrible God, whose voyce
is lyke the rushing of many waters, so is hee a merci-
full God, whose wordes are as soft as Oyle. Though
he breath fire out of his nostrels against sinners, yet is
he milde to those that aske forgiuenesse. But if thou
be obstinate, that seing thou wilt not see, and knowing
thou wilt not acknowledge, then shal thy heart be har-
dened with Pharao, and grace shal be taken away from
thee with Saul.

Thus

Thus saith the Lord, who so belieueth not shall perish, heauen and earth shall passe, but the worde of the Lord shall endure for euer.

Submit thy selfe before the throne of his Maiestie, and his mercy shall sauе thee. Honour the Lord and it shall be well with thee. Besids him feare no strange God. Honour the Lord w^t al thy soule. Offer vnto God the sacrifice of praise. Be not like the Hipocrits which honour God with their lyppes, but be farre from him with their hearts, neither like the foole which saith in his heart, there is no God.

But if thou wilt still perseuer in thine obstinacie, thine end shalbe worse then thy beginning, the Lord, yea thy Sauour, shall come to be thy Judge, when thou shalt behold him come in glory, with Millions of Angels and Archangels, when thou shalt see him appear in thundringes and lyghtninges and flaschinges of fyre, when the mountaines shall melt, and the heauens be wrapped vp lyke a scrowle, when al the earth shall tremble, with what face wilt thou beholde his glory, that denyest his Godhead? Howe canst thou abide his presence that belieuest not his essence? What hope canst thou haue to be saued which diddest never acknowledge any to be thy Sauour? Then shall it bee saide to thee and to all those of thy sect, (vnlesse ye repent) Depart all ye workers of iniquitie, there shalbe weeping and gnashing of teeth. When you shall see Abraham, Isaac and Iacob, and all the Prophets in the kingdome of God, and ye to be thrust out: You shall conceiue heate and bring forth wood, your owne consciences shall consume you like fire. Here doest thou see Atheos the threatnings against vnbelieuers, and the punishment prepared for miscreants. What better or sounder p^roufe canst thou haue that there is a God, then thine owne conscience, which is vnto thee a thou-

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land witnessses: Consider with thy selfe that thy soule
is immortall , made to the Image of the Almightye
God: be not curious to enquire of God , but carefull
to beleue , neither bee thou desperate if thou see thy
sinnes abounde, but faithfull to obteine mercye , for
the Lorde will saue thee because it is his pleasure.
Search therefore the Scriptures , for they testifie of
him.

Atheos . Truely Euphues you haue saide some-
what, but you goe about contraraye to the customes of
schooles, which mee thinckes you shold diligently ob-
serue, being a professed Philosopher: for when I de-
maunde by what reason men are induced to acknow-
ledge a God , you confirme it by course of Scripture,
as who shold say there were not a relation betwene
GOD and the Scripture,because as the olde fathers
define , without Scripture there were no GOD, no
Scripture without a GOD . Wholoeuer therefore
denyeth a Godhead,denieth also the Scriptures which
testifie of him . This is in my opinion absurdum per
absurdius,to proue one absurditie by an other.

If thou canst as substantially by reason proue thy
authoritie of Scriptures to be true, as thou hast pro-
ued by Scriptures there is a God, then will I wyl-
lyngly with thee both beleue the Scriptures, and wor-
shippe thy GOD.I haue heard that Antiochus com-
maunded all the copies of the Testament to be burnt,
from whence therefore haue we these newe bookes, I
thinke thou wilt not say by reuelation, therefore goe
for ward.

Euphues. I haue read of the milke of a Tygresse,
that the more salt there is throwne into it, the fresher
it is, and it may be that thou hast either eaten of that
milke, or that thou art the whelpe of that monster, for
the more reasons that are beate into thy head, the
more

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more vnireasonable thou seemest to bee, the greater my authorities are, the lesser is thy beleefe. As touching the authoritie of Scriptures although there be many arguments which do proue yea and enforce the wicked to confesse that the Scriptures came from God, yet by none other meane then by the secreat testimony of the holy Ghost our heartes are truely perswaded that it is God which speaketh in the lawe, in the Prophetes, in the Gospell, the orderly disposition of the wisedome of God, the doctrine sauozing nothing of earthlynesse, the godly agreement of all partes among themselves, and especially the basenesse of contemptible words uttering the high misteries of the hauenly kingedome, are second helpe to establish the Scriptures.

Moreover the antiquitie of the Scripture, wher as the bookes of other Religions are later then the books of Moses, which yet doth not himselfe inuent a newe God, but setteth forth to the Istralites the God of their fathers. Whereas Moses doth not hide the shame of Leuy his father, nor the mourning of Aaron his brother, and of Marie his sister, nor doth aduaunce his owne children: The same are arguments that in his booke is nothing fayned by man. Also the myracles þ happened as well at the publyshing of the lawe as in all the rest of time are infallible proffes that the scriptures proceeded from the mouth of God. Also where as Moses speaking in the person of Iacob, assigneth government to the Tribe of Iuda, and where he telleth before of the calling of the Gentiles, whereof the one came to passe foure hundred yeares after, the other almost two thousande yeares, these are arguments that it is GOD himselfe that speaketh in the bookes of Moses.

Whereas Esay telleth before of the captiuitie of the Iewes and their restoringe by Cyrus (whiche was

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borne an hundreth yeares after the death of Esay) and whereas Jeremy before the people were led awaye, a pointeth their exile to continue thre score & ten years. Whereas Jeremy and Ezechiel being farre distant in places the one from the other, do agree in all their sayinges. Where Danicl telleth of thinges to come sene hundreth yeares after. These are most certeine proues to establish the authoritie of the books of the Prophets, the simplicitie of the speach of the first thre Euangelists, conteining heauenly mysteries, the praise of Iohn, thundering from an high with weightie sentences, the heauenly maiestie shining in the wrytings of Peter and Paul, the sodayn calling of Mathew from the receipt of custome, the calling of Peter and Iohn from their fisher boates to the preaching of the Gospell, the conuersion and calling of Paul being an enemy to the Apostleship, are signes of the holy Ghost speaking in them. The consent of so many ages, of so sundry nations, and of so dyuers mindes, in embracing the Scriptures, and the rare godlynnesse of some, ought to establish the authoritie theroff amongst vs. Also the bloud of so many Martyrs which for y confession theroff haue suffered death, with a constant and sober zeale, are vndoubted testimonies of the trueth, and authoritie of the Scriptures.

The myracles that Moses recounteth are sufficient to perswade vs that God, yea, the God of hostes, set downe the Scriptures. For this that he was caryed in a cloude upp into the mountaine : that there euen vntill the fortith day he continued without the company of men. That in the very publishing of the law his face dyd shyne as it were besetted with Sunne beames, that lyghteninges flashed round about, that Thunder and noyses were each where hearde in the ayre, that a Trompette sownded being not sownded with

with any mouth of man. That the entry of the Tabernacle by a clowd set betwene was kept from the sight of the people, that his authoritie was so miraculously reuenged with the horrible destruction of Chorah, Dathan, and Abiron, and all that wicked faction, that the Rocke stroken with a rod, did by and by poure forth a riuier, that at his prayer it rained Manna from heauen. Did not God herein commend him from heauen as an vndoubted Prophet? Now as touching the tyranny of Antiochus, which commaunded all the bookeſ to be burned, herein Gods singuler prouidēce is ſcēne, which hath alwaies kept his word both from þ migh- tie that they could never extinguish the ſame, and from the malitious that they could never diminish it. Ther were diuers copyes which God of his great godnesſe kept from the bloudy proclamation of Antiochus, and by and by followed the translating of thē into Greek, that they might be published unto the whole worlde. The Hebrew tongue lay not onely vnesteemed but al- most vnkowne, and surely had it not bene gods wil to haue his religion prouided for, it had altogether per-稀ed.

Thou ſeest Atheos how the Scriptures come from the mouth of God, and are written by the finger of the Holy Ghost, in the conſciences of all the faithful. But if thou be ſo curious to aske other queſtions, or ſo quar- rellous to ſtrive againſt the truthe, I muſt auns were thee as an olde father auns wered a young foole, which needes, woulde know what God did before hæ made Heauen, to whome he ſaide, hell, for ſuch curiouſ in- quifitores of gods ſecrets, whose wiſedomie is not to be comprehended, for who is he þ can meaſure the winde, or way the fire, or attain unto the unſearcheable iudgements of the Lorde.

Befides this where the holy Ghost hath ceaſed to

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sette downe, shere ought we to cease to enquire, seeing we haue the sufficiencie of our saluation conteined in holy Scripture. It were an absurditie in schooles, if one being vrged with a place in Aristotle could finde none other shifte to auoyde a blancke, then in doubting whether Aristotle speake such words or no. Shal it then be tollerable to deny the Scriptures having no other colour to auoyd an inconuenience, but by doubting whether they proceede from the holy Ghost? But that such doubts arise among many in our age, the reason is their little faith, not the insufficient profe of the cause.

Thou maist as well demaund how I proue white to be white, or blacke backe, and why it shoulde be calld white rather then greene. Such grosse questions are to be aunswered with slender reasons, and such idle heads shoulde be scoffed with adle aunsweres. He that hath no motion of god in his minde, no feeling of the spirite, no taste of heauenly things, no remozce in conscience, no sparke of zeale, is rather to be confounded by tormentes, then reasons, for it is an evident and infallible signe that the holy ghost hath not sealed his conscience, whereby hee might crye, Abba Father, I could alledge Scripture to proue that the godly shoulde refrayne from the company of the wicked, which althoughe thou wile not beleue, yet will it condempne thee. Sainct Paul saith, I desire you bretheren that you abysteine from the company of those that walke inordinately. Againe, my sonne, if sinners shall flatter thee giue no eare unto them, flye from the euill, and euills shall flye from thee.

And surely wer it not to confute thy detestable heresie, and bring thee if it might be to some tast of the holy Ghost, I would abandon all place of thy abode, for I thinke the grounde accursed whereon thou standest: Thy opinions are so monstrous that I cannot tel whether

whether thou wilt cast a doubt also whether thou haue
a soule or no, which if thou doe, I meane not to wast
winde in prouing that , which thine infideleytie will
not permit thee to beleue, for if thou hast as yet felt
no tast of the spirit working in thee, then sure I am
that to proue the immortalitie of the soule were bothe-
lesse, if thou haue a secret feelyng, then it were neede-
lesse . And God graunt thee that glowing and stinging
in conscience, that thy soule may witnesse to thy selfe
that ther is a liuing god, & thy heart shed drops of blood
as a token of repentaunce, in that thou hast denied that
God, and so I commit thee to God, and that which I
cannot doe with any perswasion I will not leauue to
attempt with my prayer.

Atheos. Nay staye a while good Euphues , and
leauue not him perplered with feare , whome thou
maist make perfect by sayth : for nowe I am brought
into such a double and doubtfull distresse that I know
not how to tourne me, if I beleue not the scriptures,
then shall I be damned for vnbeliefe, if I beleue the
then I shal be confounded for my wicked life, I know
the whole course of þe Bible, which if I should beleue,
then must I also beleue that I am an abiect. For thus
saith Heli to his sonnes. If man sinne against man,
God can forgive it, if against God, who shall intreate
for him: He that sinneth is of the diuell, the rewarde
of sin is death, thou shalt not suffer the wicked to live:
take all the Princes of the people and hang them vp a-
gainst the Sunne on Tybbets, that my anger may bee
tourned from Israel, these sayings of holy Scripture,
cause me to tremble and shake in euery sinew. Againe
this saith the holy Bible, now shall the scourge fal v-
pon thee for thou hast sinned, behold I set a curse before
you to day, if you shall not harken to the commaunde-
ments of the Lord, al they that haue forsaken þe Lord
shall

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Shall be confounded. Furthermore, where threats are poured out against sinners my heart bleedeth in my belly to remember them.

I will come vnto you in iudgement saith the Lord, and I wil be a swifte and a feuere witnessse, offenders, adulterers, and those that haue committed perury, & reteined the duetie of hirelyngs, oppressed the Widewes, misused the straunger, and those that haue not feared me the Lorde of hoastis. Out of his mouth shal come a two edged sword. Behold I come quickly, and bring my reward with me, which is to yeld euery one according to his deserfs.

Great is the day of the Lord & terrible, and who is he that may abide him: What shal I then do when the Lord shall arise to iudge, and when he shall demaund what shal I aunswere: Besides this, the names that in holy scripture are attributed to God, bring a terror to my guiltie conscience. He is said to be a terrible God, a God of reuenge , whose voyce is lyke the thunder, whose breath maketh all the corners of the Earth to shake & tremble . These things Euphues, testifie vnto my conscience, that if ther be a god, he is the god of the righteous, & one that will confound the wicked. Whether therefore shal I go, or who may auoyd the day of vengeance to come: If I go to heauē, that is his seat: if into the earth, that is his foot-stole: if into the depth, ther he is also: Who can shrowd himself from the face of the Lord, or where can one hide him that the Lord cannot finde him: His wrodes are like fire, & the people like dry wood, & shalbe consumed. Euphues. Although I cannot but reioice to heare thee acknowledge a God, yet must I needs lamēt to see thee so much distrust him. The diuel that roaring Lyon seeing his pray to be taken out of his Jaws alleadgeth all Scripture , that may condemne the sinner, leauing all out that should confort

comfort the sorrowfull. Much lyke vnto the deceitfull phisition, which recounteth all thinges that may endamage his patient, neuer telling any thing that may recure him. Let not thy conscience be agriued , but with a patient heart renouice all thy former iniquities and thou shalt receive eternall life Assure thy selfe that as god is a Lord, so he is a father, as Christ is a Judge so he is a Sauour, as there is a lawe , so there is a gospell. Though God haue leaden handes whiche when they strike pay home , yet hath he leaden fete whiche are as slowe to ouertake a sinner. Heare therefore the great comfort flowing in euery leafe and lyne of the Scripture if thou be patient , I my selfe am euen hee which doth blot out his transgressions and that for mine owne sake, and I wil not be mindfull of thy sins. Behold the Lords hand is not shorntned that it cannot saue, neither his eare heauy y it cannot heare. If your sinnes were as Crimofin , they shall bes made whyter then Snowe , and though they were as redde as Scarlet,they shall be made lyke white Woll. If wee confesse our offences he is faithfull and iust, so that he will forgiue vs our sinnes. God hath not appointed vs vnto wrath, but vnto saluation, by the meanes of our Lord Jesus Christ, the earth is filled with the mercy of the lord. It is not y wil of your father whiche is in heauen that any one of the little ones should perish. God is rich in mercie, I wil not the death of a sinner saith the Lorde God, returne and live. The sonne of man came not to destroy but to saue. God hath mercy on al, because he can do all. God is merciful, long suffering, and of much mercy. If the wicked man shall repent of his wickednes whiche he hath committed, and kepe my commaundements doing Justice & Judgement, he shall lyue the life , and shall not dye . If I shall say vnto the sinner thou shalt dye the deathe, yet if he re-

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pent and doe iustice, he shal not dye. Call to thy mind
the great goodnesse of God in creating thee , his singu-
ler loue in giuing his sonne for thee. So God loued the
world that he gaue his only begotten sonne that who-
soeuer beleued in him might not perish but haue euer-
lasting lyfe . God hath not sent his sonne to iudge the
world, but that the world might be saued by him. Can
the Mother (sayth the Prophet) forget the childe of hir
wombe, and though she be so vnnaturall , yet will I
not be vnmindfull of thee. There shall be more ioy in
heauen for the repētance of one sinner, then for ninety
& nine iust persons. I came not saith Christ to call the
righteous, but sinners to repentance. If any man sin,
we haue an aduocate with the father, Jesus Christ the
righteous, he is the propitiatiōn for our sinnes, and not
for our sinnes onely , but for the sinnes of the whole
world. I write unto you lyttle children because your
sinnes be forgiue for his names sake. Doth not Christ
say, that whatsoeuer we shall aske the father in his
name, we shall obteyne? Doth not God say : This is
my beloued sonne in whom I am well pleased, heare
him.

I haue read of Themistocles which haing offended
Philip the king of Macedonia, & could no way appease
his anger , meeting his young sonne Alexander, tooke
him in his armes and met Philip in the face : Philip
seing the smiling countenaunce of the childe was wel
pleased with Themistocles. Euen so if through thy ma-
nifolde sinnes and haynous offences thou prouoke the
heauy displeasure of thy God, insomuch as thou shalt
tremble for horrour, take his onely begotten and wel-
beloued sonne Jesus in thine armes, and then hee nei-
ther can nor will be angry with thee. If thou haue de-
nyed thy God , yet if thou go out with Peter & weepe
bitterly, God will not deny thee. Though with the p̄gall
digall

digall sonne thou wallow in thine owne wilfulness,
yet if thou retourne againe sorrowfull thou shalt bee
recepued. If thou bee a grieuous offender, yet if thou
come vnto Christ with the woman in Luke, and wash
his feete with thy teares, thou shalt obteyne remission.
Consider with thy selfe the great loue of Christ, and
the bitter tormentys he endured for thy sake, which
was enforced through the horrore of death to cry with
a loud voyce, Eloi, Eloi, lamasabathani. My God, my
God, why hast thou forsaken me, and with a groaning
spirite to say, my soule is heauy euene unto the death,
tary haere and watch: and again, Father if it be possi-
ble lette this cup passe from mee. Remember how he
was crowned with thornes, crucified wþ thæues, scour-
ged and hanged for thy saluation, how he sweat water
& bloud for thy remission, how he endured euene the tor-
ments of the damned spritis for thy redemption, how
he ouercame death that thou shouldest not dye, howe
he conquered the diuel that thou mightest not be dam-
ned.

When thou shalt record what he hath done to pur-
chase thy freedome, howe canst thou dread bondage?
When thou shalt beholde the agonies and anguish of
minde that he suffered for thy sake, howe canst thou
doubt of the release of thy soule? When thy Sauour
shal be thy Judge, why shouldest thou tremble to heare
of iudgement? When thou hast a continuall Mediator
with God the Father, howe canst thou distrust of his
fauour?

Turne therefore vnto Christ with a willing heart
and a wayling minde for thy offences, who hath pro-
mised that at what time soeuer a sinner repenteþ him
of his sinnes, he shalbe forgiuen, who calleth all those
that are heauy laden, that they might be refreshed, who
is the doore to them that knock, the way to them that

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seeke the truth, the rocke, the corner stome, the fulnesse
of time, it is he that can and will poure Dyle into thy
wounds.

Who absolued Mary Magdalen from hir sinnes but
Christ? Who forgau the theefe his robbery and man-
slaughter but Christ? Who made Mathew the Publi-
cane and tollgeatherer an Apostle and Preacher but
Christ? Who is that god Shephearde that fetcheth
home the stray shæpe so louingly vpon his shoulders
but Christ? Who received home the lost sonne, was it
not Christ? Who made of Saul a persecutor, Paul an
Apostle, was it not Christ? I passe ouer diuers other hi-
stories both of the olde and newe Testament, which do
aboundantly declare what great comfort the faithful
penitent sinners haue alwaies had in hearing the com-
fortable promises of Gods mercy. Canst thou then A-
theos distrust thy Christ, who reioyceth at thy repen-
taunce? Assure thy selfe that through his passion and
bloudshedding, Death hath lost his stinge, the Devil
his victory, and that the gates of hell shall not preuaile
against thee. Lette not therefore the bloude of Christ
be shedde in vaine by thine obstinate and harde heart.
Lette this persuasion rest in thee, that thou shalt re-
ceiuue absolution freely, & then shalt thou feele thy soule
even as it were to hunger and thirst after righteous-
nesse.

Atheos, Well Euphues seeing the holy Ghost hath
made thee the meane to make me a man (for before the
last of the Gospel I was worse then a beast) I hope þ
same spirite will also lighten my conscience with his
word, and confirme it to the ende in constancy, that I
may not onely confess my Christ faithfully, but also
preach him freely, that I may not only be a Minister of
his word, but also a Martyr for it, if be his pleasure.

O Euphues, howe much am I bounde to the good-
nesse .

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wesse of almighty God, which hath made me of an Infidell a beléuer, of a castaway a Christian, of an heathenly Pagan, a heauenly Protestant. O how comfortable is the feeling and tast of grace, how ioyful are the glad tidings of the Gospell, the faithfull promises of salvation, the fre redēption of the soule. I will endeauour by all meanes to confute those dampnable I know not by what names to terme them, but blasphemers I am sure, which if they be no more, certeinly they can be no lesse. I see now the odds betwixt light and darkenesse, faith and frowardenesse, Christ and Belyal. Be thou Euphues a witnesse of my faith, seeing thou hast bene the instrument of my beliefe, and I will praye that I shewe it in my lyfe. As for thee, I accompt my selfe so much in thy debte, as I shall never bee able with the losse of my lyfe to render thee thy due, but GOD which rewardeth the zeale of all men, will I hope blesse thee, and I will pray for thee.

Euphues, O Atheos lyttle is the debte thou oweſt me, but great is the comfort that I haue receyued by thee. Giue the prayſe to God, whose goodnesſe hath made thee a member of the mysticall body of Christ, and not onely a brother with his sonne, but also coheriter with thy ſaviour.

There is no heart ſo hard, no heathen ſo obſtinate, no miscreant or Infidel ſo impious, that by grace is not made as ſupple as Dyle, as tractable as a ſheepe, as faithfull as any.

The Adamant though it be ſo harde that nothing can breake it, yet if the warme bloud of a Goat be poured vpon it, it burſteth: Euen ſo although the heart of the Atheiſt and vnbelleuer be ſo hard that neither reward nor reuenge can mollifie it, ſo stout that no perſuasion can breake it, yet if the grace of God, purchaſ-

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sed by the bloud of Christ; but once touchit, it rem-
feteth in sunder, and is enforced to acknowledge an
omnipotent and euerlasting Iehouah? Let us
therefore both (Atheos I will not
call you) now call the but Thophilus) fly unto that Christ which
hath through his mercie, not our
merits, purchased for us the en-
tiretance of ever-
lasting life. And wch sayd
I, that giveth you to all
lasting life.



Certeine

Certeine Letters writ by

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Euphues to his friends.

Euphues to Philautus.

If the course of yowth had any respect to the staffe of age, or the living man any regard to the dying moulde, we would with greater care when we wer young shun those things which shold grieue vs when we be olde, and with more seueritie direct the sequele of our life, for the feare of present death. But such is either the vnhappines of mans condition, or the vntowardnesse of his crooked nature, or the wilfulnes of his minde, or the blindenes of his heart, that in yowth he surfeteth with delights preuenting age, or if he liue, continueth in dotage, forgetting death. It is a wrold to see, how in our flourishing time when we best may, we be worst willing to thrive. And how in the fading of our dayes, when wee most shold, we haue least desire to remember our ende. Thou wilt muse Philautus to here Euphues to preach, who of late had more minde to serue his Lady, then to worshippe his Lorde. Ah Philautus, thou art now a Courtser in Italy, I a Scholler in Athens, and as hard it is for thee to follow good counsaile, as for me to enforce thee, seeing in thee there is lyttle wil to amend, and in mee lesse authoritie to commaunde, yet will I exhort thee as a friende, I woulde I might compell thee as a Father. But I haue heard that it is peculiar to an Italian to stande in his owne concept, and to a courtier never to be cōtrolld, which causeth me to feare that in thee which I lament in others. That is, that either thou seeme too wise in thine owne opinion, thinkeing scorn to be taught, or too wilde in thine attepts in reiecting admonishment. The one procedeth of self loue,

and

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and so thy name importeth, the other of mere folly, & that thy nature sheweth: thou lokest I shold craue pardon for speaking so boldly. No Philautus, I meane not to flatter thee, for then should I incurre the suspition of fraude. Neither am I determined to fall out w^t thee, for thē might the wise cōuince me of folly. But thou art in great credit in the court, and what then? shal thy credit with the Emperour abate my courage to my God: or thy hauty looks quench my kindled loue, or thy gallat shew aslak my god wil: hath the courtier any prerogatiue aboue the clowne, why he should not be reprehended? Doth his high calling, not onely giue him a cōmission to sinne, but remission also if he offend: doth his preheminence in the court, warrant him to oppresse the poore by might, and acquit him of punishment? No Philautus. By how much the more thou excellest others in honours, by so much the more thou oughtest to exceed them in honestie, & the higher thy calling is, the better ought thy conscience to be, and as farre it besameth a Gentleman to be from pride, as he is from pouertie, and as naere to gentlenesse in condition, as he is in bloud: But I will descende with thee to particulars. It is reported here for a troth, that Philautus, hath giuen ouer himselfe to all deliciousnesse, desiring rather to be dandled in the laps of Ladyes, then busied in the studie of good letters: And I would this were all, which is too much, or the rest a lye, which is too monstrous. It is nolw in every mans mouth, that thou, yea, thou Philautus, art so voyde of curtesie, that thou hast almost forgotten common sence and humanitie, hauing neither care of Religion (a thing too common in a courtier) neither regarde of honestie or any vertuous behauour. Oh Philautus, doest thou lyue as thou shouldest never dye, and laugh as thou shouldest never mourne, art thou so simple as thou doest not know

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know from whence thou camest, or so sinfull that thou carest not whether thou goest: what is in thee y should make thee so secure, or what can there be in any y may cause him to glori. Milo that great wrastler beganne to weepe when he sawe his armes brasonefallen and weake, saying, strength, strength, is but vanitie. Helen in hir new glasse viewing hir olde face , with a smylling countenaunce, cryed: Beauty where is thy blaze? Cræsus with al his wealth, Aristotle with al his wit, all men with all their wisdome, haue and shall perish and tourne to dust . But thou delyghtest to haue the newe fashion, the Spanish felte , the French russe, thy crewe of Ruffians , all thy attyre misshapen to make thee a monster, and all thy time mispent to shewe thee unhappy: what should I go about to decipher thy life, seeing the beginning sheweth the ende to bee naught. Art not y one of those Philautus which sekest to win credite with thy superiors by flattery, and wryng out wealth from thy inferiors by force, & undermine thy equals by fraud: dost thou not make y court not only a couer to defend thy self frō wrong, but a coulour also to comit iniury: Art not thou one of those, that having gotten on their sleeve the cognisance of a courtier haue shaken from thy skirts the regard of curtesie. I cannot but lament (I would I might remedy) y great abuses that raigne in the eyes of the Emperour. I feare me y Poet say to truely. Exeat aula qui vult esse pius virtus & summa potestas non coeunt. Is not pietie turned al to pollicy, faith to foresight, rigor to iustice: doth not he best thine y worst deserueth, & he rule al the coutry, y hath no cōscience: Doth not the emperous court grow to this insolent blindnes, that al that see not their folly they accompt fooles, & al that speak against it, precise: laughing at y simplicity of the one, & threatning y boldnesse of the other, Philautus, if thou wouldest with due

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conde-

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consideration way how farre a courtiers life is from a sound beliefe, thou wouldest either frame thy selfe to a new trade, or els amend thine old manors, yea, thou wouldest with Crates leaue al thy possessions, taking thy bookes and trudge to Athens, & with Anaxagoras dispise wealth to atteyn wisdome, if thou haddeſt as great respect to dye well as thou hast care to live wantonly, thou wouldest with Socrates ſeeke how thou mightest yelde to death, rather then with Aristippus ſearch howe to prolong thy lyfe. Doff thou not knowe that wherc the tree falleth there it lyeth? and euery ones deaþes daye is his domes daye: that the whole course of life is but a meditation of death, a pilgrymage, a warfare: Hast thou not read, or doest thou not regarde what is written, that we ſhall all be cyted before the Tribunall ſeate of God to render a ſtraight accompte of our ſtewardſhip: if then the reward bee to bee meaſured by thy merites, what boote canſt thou ſeeke for, but eternall paine, whiche haere lyuest in continuall pleasure: So ſhouldēſt thou liue as thou maist dye, and then ſhalt thou dye to liue. Wert thou as ſtrong as Sampſon, as wiſe as Solomon, as holye as Dauid, as faithfull as Abraham, as zealous as Moses, as good as any that euer lyued, yet ſhalt thou dye as they haue done, but not riſe againe to lyfe with them, unlesſe thou liue as they dyd. But thou wilt ſay that no man ought to iudge thy conſcience but thy ſelfe, ſeeing thou knowest it better then any. O Philautus, if thou ſearch thy ſelf and ſee not ſinne, then is thy caſe almoſt cureleſſe. The patient, if p̄hiſitions are to be credited, & common expeſience eſteemed, is ȳ neareſt death whē he thinketh himſelf paſt his diſease, & the leſſe grieſe he ſe- leth ȳ greater fits he endureth, ȳ wound ȳ is not ſearched because it a little ſmarteth, is fulleſt of dead fleſh, & the ſooner it ſkinneth, the ſozer it feſtereth. It is ſaid that

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that Thunder bruseth the tree but breaketh not the
barke, and pearceth the blade, and never hurteth the
scabberd: Even so doth sinne wounde the heart , but
never hurt the eyes, and infect the soule , though out-
wardly it nothing afflict the body. Descende therefore
into thine own conscience, confesse thy sinnes, reforme
thy manners, conteynne the worlde, embrace Christ ,
leauie the court, follow thy study, preferre holynesse be-
fore honour,honestie before promotion , religyon and
uprightnesse of life, before the ouerlashinge desires of
the flesh . Resemble the Bee , which out of the dryest
and bitterest Time sucketh moyst and sweete Hunny.
And if thou canst out of y court a place of more pompe
thē pietie, sucke out the true iuice of perfection, but if
thou see in thy selfe a will rather to goe forwarde, in
thy losenesse then any meane to goe backwarde, if the
glittering faces of faire Ladyes, or the glittering shew
of lusty gallaunts, or courtly fare, or any delicate thing
seen to entice thee to farther lewdnes, come from y
court to Athens, and so in shunning the causes of euil,
thou shalt soone escape the effect of thy misfortune, y
more those things please thee, the more thou displeasest
God, & the greater pride thou takest in sinne, the grea-
ter pain thou heapest to thy soule. Examine thine own
conscience and see whether thou hast done as is requi-
red, if thou haue, thanke the Lorde and pray for en-
crease of grace, if not, desire God to giue thee a willing
minde to atteine saith, and constancye to continue to
the ende.

Euphues and Eubulus.

Salute thee in the Lord, &c. Although I was not so
wittie to follow thy graue aduice whē I first knew

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thée: yet doe I not lacke grace to giue thée thanks since
I tryed thée. And if I were as able to perswade thée
to patience, as thou wert desirous to exhort me to pie-
tie, or as wise to comfort thée in thine age, as thou wil-
ling to instruct me in my youth: thou shouldest nowe
with lesse griefe endure thy late losse, and with little
care leade thy aged life. Thou weepest for the death
of thy daughter, & I laugh at the folly of the fether, for
greater vanitie is there in the minde of the mourner,
then bitternesse in the death of the deceased. But shée
was amiable, but yet sinfull, but she was young & might
haue liued, but she was mortall and must haue dyed.
I but hir youth made thée often merry, I but thine age
shold once make thée wise. I but hir greene yeares wer
unfit for death, I but thy hoary haires should dispyle
life. Knowest thou not Eubulus that life is the gift of
God, death the due of Nature, as we receiue the one
as a benefite, so must we abide the other of necessitie.
Wise men haue found that by learning which old me
should know by experience, that in life ther is nothing
swete, in death nothing sowre. The Philosophers ac-
compted it y chiefest felicitie never to be borne, the se-
cond sone to dye. And what hath death in it so hard y
we should take it so heauily: is it straunge to see y cut
off, which by nature is made to be cut: or that melten,
which is fit to be melted: or that burnt which is apt to
be burnt, or man to passe that is borne to perish: But
thou graūtest that she should haue dyed, & yet art thou
griued that she is dead. Is the death the better if y life
be longer: no truely. For as neither he y singeth most,
or praieth longest, or ruleth the sterne oftenest, but he y
doth it best deserueth greatest praise, so he, not y hath
most yeares but many vertues, nor he that hath graiest
haires but greatest goodnes, lyueth longest. The chiese
beauty of life consisteth not in the numbering of many
dayes,

dayes, but in the vsling of vertuous doings. Amongst plants those be best esteemed that in shorkest time bring forth much fruite. Be not the fairest flowers gathered when they be freshest: the youngest beasts killed for sacrifice because they be finest: The measure of life is not length, but honestie, neither do we enter into life to the ende we should set downe y day of our death, but therfore do we liue, that we may obey him y made vs, and be willing to dye when he shal cal vs. But I will aske thee this question, whether thou wayle the losse of thy daughter for thine owne sake or hirs, if for thine own sake, because thou didst hope in thine age to recouer cōfort, then is thy loue to hir but for thy cōmoditie, and therin thou art but an vnkinde father, if for hirs, then dost thou mistrust hir saluation, and therin thou shewest thy vncoustant faith. Thou shouldest not weepe that she hath runne fast, but that thou hast gone so slow, neither ought it to grieue theare that shēe is gone to hir home with a few yeares, but that thou art to go with many. But why goe I about to vse a long processe to a lyttle purpose? The bud is blasted as soone as the blowne Rose, the winde shaketh off the blossome, as well as y fruit. Death spareth neither y golden locks nor the hoary head. I meane not to make a treatise in the praise of Death, but to note the necessitie, neither to write what ioyes they receiuē that dye, but to shew what paines they endure that liue. And thou which art euen in the wane of thy life, whom nature hath nourished so long, that now she beginneth to nod, maist wel know what griefes, what labours, what paines are in age, & yet wouldest thou be either young to endure many, or elder to bide more. But thou thinkest it honourable to go to the graue with a gray head, but I deeme it more glorioius to be buried with an honest name. Age saist thou is the blessing of God, yet the messenger

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of death. Descend therefore into thine owne conscience consider the goodnesse that commeth by the ende, & the badnesse which was by the beginning, take the death of thy daughter patiently, and looke for thine own spee-
dely, so shalt thou performe both the office of an honest man, and the honoꝝ of an aged father, and so farewell.

Euphues to Philautus touching the death of Lucilla.

EHaue receiued thy letters, and thou hast deceived mine expectation, for thou seest to take more thought for the losse of an harlot, then the life of an honest woman. Thou wrytest that she was shamefull in hir trade, and shamelesse in hir ende. I beleue the, it is no meruaile that she which lyuing practised sinne, should dying be voyde of shaine, neither coulde there be any great hope of repentaunce at the houre of death, where there was no regard of honestie in time of life. She was striken sodeinely, beeing troubled with no sickenesse: It may be, for it is commonly seene, that a sinfull lyfe, is rewarded with a sodeine death, and a sweet beginning with a sorwer end. Thou addest moreover, that she being in great credite with the states di-
ed in great beggerie in the streetes, certes it is an olde saying that who so lyueth in the court, shall dye in the strawe, she hoped there by delyghtes to gaine money, and by hir deserts, purchased misery: they that seeke to clyme by priuie sinne, shall fall with open shaine, and they that conet to swim in vice, shall sinke in vanitie, to their owne perills. Thou saist that for beautie she was the Helen of Greece, and I durst sware that for beastlynesse she might bee the Monster of Italy. In my minde greater is the shame to be accompted an harlot, then the praise to be esteemed amiable. But wher thou art

art in the court there is more regard of beautie then honestie, and more are they lamented that dye viciously, then they loued that liue vertuously: for thou giuest as it were a sigh, which all thy companions in the Court seeme by thee to sounde also, that Lucilla being one of so great perfection in all parts of the body, and so little pietie in the soule, should be as it were snatched out of the lawes of so many young gentlemen. Wel Philautus, thou takest not so much care for the losse of hir as I grieue for thy lewdnesse, neither canst thou sorrow more to see hir dye sodeinely, then I to heare thee liue shamfully. If thou meane to keepe me as a friend, shake off those vaine toyes and dalyaunces with women, beleue me Philautus, I speake it with salt teares tricklyng downe my cheekes, the lyfe thou lyuest in court is no lesse abhorred then the wicked death of Lucilla detested, & more art thou scorned for thy folly, then she hated for hir filthinesse.

The euil ende of Lucilla should moue thee to begin a good lyfe, I haue often warned thee to shunne thy wonted trade: & if thou loue me as thou protestest in thy letters, then leauue al thy vices, & shew it in thy life. If thou meane not to amend thy maners, I desire thee to write no more to me, for I wil neither answe thee nor read them. The Jennet is broken as soone with a wand as with the spurre, a Gentleman as wel allured with a word, as with a sword. Thou concludest in the end that Liuia is sick, truly I am sorry, for she is a maiden of no lesse comelines then modestie, and hard it is to iudge whether she deserues more praise for hir beautie with the amorous, or admiration for hir honestie of hir vertuous, if thou loue me embrase hir, for she is able both to satisfie thine eye for choice, & instruct thy heart with learning. Command me unto hir, and as I praise hir to the, so wil I pray for hir to god, that either shee

may

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may haue paciēce to endure hir trouble, or deliurance to scape hir perill. Thou desirest me to sende thee the Sermons which were preached of late in Athens. I haue fulfilled thy request, but I feare me thou wilt vse them as saint George doth his horſe, who is ever on his back but neuer rideth, but if thou wert as willing to read the as I was to ſend the, or as redy to follow them as diſirous to haue them, it ſhal not repent the of thy labour, nor me of my cost. And thus farewel,

Euphues to Botonio, to take his exile patiently.

If I were as wiſe to giue thee counſaile, as I am willing to do thee good, or as able to ſet thee at libertie as diſirous to haue thee free, thou ſhouldſt neither want good aduice to guide thee, nor ſufficient help to reſtore thee. Thou takeſt it heaſily that thou ſhouldſt be accuſed without colour, & exiled without cauſe: and I thinke thee happy to be ſo well rid of the court and bee ſo voyde of crime. Thou ſayſt baniſhment is bitter to the free boyn, and I deeme it the better if thou bee without blame. There bee manye meates which are ſlower in the mouth and ſharpe in the Maue, but if thou mingle them with ſwaete ſauces, they yelde both a pleauant taſt and wholesome nouriſhment. Diuers coulours offend the eyes, yet hauing grēne among them, whette the ſight. I ſpeake this to thiſ ende, that though thy exile ſeeme grieuous to thee, yet guiding thy ſelfe with the rules of Philoſophie it ſhal bee more tollerable, hee that is colde doth not couer hiimſelfe with care but with clothes, he that is washed in the rayne, dryeth himſelfe by the fire, not by hiſ fanſcie, and thou which art banished oughteſt not with teares to bewayle thy hap, but with wiſdome to heale thy hurt.

Nature

Nature hath given no man a country, no more thē
she hath a house or lands, or livings. Socrates wold nei-
ther cal himself an Athenian, neither a Græcian but a
citizen of y world. Plato would never accompt him ba-
nished y had y Sun, fire, Aire, Water & Earth, that
he had before, where he felte the Winters blast & the
Summers blaze, where y same Sun, & the same Moone
shined, whereby he noted that every place was a coun-
try to a wise man, & al parts a pallace to a quiet mind.
But thou art driuen out of Naples: y is nothing. All
the Athenians dwel not in Colliton, nor euery Corin-
thian in Græcia, nor al the Lacedemonians in Pitania.
How can any part of the world be distant farre from
the other, when as the Mathematicians set down that
the earth is but a point being compared to y heaues.
Learne of y Bee as wel to gather Hunny of y weede
as the flowre, & out of farre countryes to liue, as wel as
in thine own. He is to be laughed at whiche thincketh y
Moone better at Athens thē at Corinth, or the Hunny
of the Bee sweeter that is gathered in Hybla, then that
which is made in Mantua: when it was cast in Dio-
genes teeth, y the Sinoponetes had banished him Pon-
tus, yea said he, I them of Diogenes. I may say to thee
as Straconicus said to his guest, who demaunded what
fault was punished with exile, & he aunswering false
hoode, why then said Straconicus dost not thou practise
deceit to the ende thou maist auoyd the mischiefs that
flow in thy country.

And surely if conscience be the cause thou art bani-
shed y court, I accompt thē wise in being so precise y
by the vseing of vertue, thou maist be exciled the place of
vice. Better it is for thee to liue w honesty in y country
then with honor in the court, & greater wil thy praise
bee in flying vanitie, then thy pleasure in followinge
traines. Chose that place for thy pallace which is most

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quiet custome will make it thy countrey, and an honest life will cause it a pleasaunt lyuing. Philip falling in the dust, and seeing the figure of his shape perfect in shew. God said he, we desire þ whole earth, & see howe little serueth: Zeno hearing that this onely barke wherin all his wealth was shippes to haue perished, cryed out, thou hast done wel Fortune to thrust me into my gowne againe to embrace Philosophye. Thou hast therfore in my minde great cause to reioyce, that God by punishment hath compelled thæ to stricnesse of life, which by lybertie might haue ben growen to lewdnesse. When thou hast not one place assigned thee wherein to liue, but one for bidden thee which thou must leaue, then thou being denied but one, that excepted thou maist choose any. Moreouer this dispute with thy selfe, I beare no office wherby I should either for feare please the noble, or for gaine oppresse the needy. I am no arbiterer in doubtful cases wherby I should either peruerte Justice, or incurre displeasure. I am free from the iniuries of the stronge, and malice of the weak. I am out of the broyles of the seditious, & haue escaped the threatnes of the ambitious. But as hee that hauing a faire Orchard, seeing one tree blasted, recomfeteth the discomoditie of that, & passeth ouer in silence the fruitefulness of the other. So hee that is banished doth alwayes lament the losse of his house, & the shame of his exile, not reioysing at the liberty, quietnes & pleasure that he enioyeth by that sweete punishmēt. The kings of Persia were deemed happy in that they passed their Winter in Babylon: in Media their Summer, and their Spring in Susis: and certainly the Exile in this may be as happy as any king in Persia, for he may at his leisure being at his owne pleasure, lead his Winter in Athens, his Summer in Naples, his Spring in Argos. But if he haue any busines in hand,

he

he may study without trouble, sleepe without care, & wake at his wil without controlment. Aristotle must dine when it pleaseith Philip. Diogenes whē it listeth Diogenes, the courtier suppeth when the king is satisfied, but Botonio may now eat whē Botonio is an hundred. But thou saist that banishment is shamefull. No truely, no more then pouertie to the content, or graye haires to the aged. It is the cause that maketh thee shame, if thou wert banished vpon choler, greater is thy credit in susteining wrong, thē thy enuyes in committing iniury, and lesse shame is it to thee to be oppressed by might, then theirs that wrought it for malice. But thou fearest thou shalt not thriue in a straunge nation, certeinly thou art more afraide then hurte. The pine tree groweth as soone in Pharo as in Ida, y Nigh-tingale singeth as sweetly in the descaerts, as in y woods of Crete. The wise man liueth as wel in a far country as in his owne home. It is not the nature of the place but the disposition of the person, that maketh the lyfe pleasant. Being therfore Botonio, that al the sea is apt for any fish, y it is a bad ground where no flower wil grow, that to a wise man all lands are as fertile as his owne inheritance. I desire thē to temper the sharpnes of thy banishment with the sweetenes of the cause, & to measure the clārenes of thyne owne conscience, with the spite of thy enimies quarrel, so shalt thou reuenge their malycie with patience, and endure thy banishment with pleasure.

Ephues to a young gentlemā in Naples named Alcius, who leauing his study followed all lightnes & liued both shamfully & sinfully to the griefe of his friends and discredit of the Vniuersitie.

If I should talke in words of those things which
I haue to conferre with thee in writinges certes

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thou

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Thou wouldest blush for shame, & I weepe for sorrowe; neither could my tongue utter þ with patience which my hand can scarce write with modesty, neither could thy ears heare that without glowing which thine eyes can hardly veue without griefe. Ah Alcius, I cannot tel whether I should most lament in thee thy want of learning, or thy wanton lyuinge, in the one thou art inferiour to al men, in the other superior to al beasts. Insomuch as who saeth thy dul wit, & marketh thy froward will, may wel say that he never saw smacke of learning in thy dwyngs, nor sparke of religyon in thy life. Thou onely vauntest of thy gentry, truely thou wast made a gentlemā before thou knewest what honesty ment, & no more hast thou to boast of thy stocke then he who being left rich by his father, dyeth a begger by his folly. Nobilitie began in thine auncestors & endeth in thee, and the Generositie that they gayned by vertue thou hast blotted with vice. If thou claime gentry by petegree, practise gentlenesse by thine honesty, þ as thou challengest to be noble in bloud, thou maist also proue noble by knowledge, otherwise shalt thou hang lyke a blast among the faire blossomes and lyke a staine in a pæce of white Lawne.

The Rose that is eaten with the Canker is not gathered because it groweth on that stalke þ the sweet doth, neither was Helen made a Starre, because shē came of that Egge with Castor, nor thou a gentlemā in þ thy auncestours were of nobilitie. It is not þ descent of birth but þ consent of conditions that maketh Gentlemen, neither great manors but good manners that expresse the true Image of dignitie. There is copper coine of the stampe þ gold is, yet is it not currat, there commeth poysone of the fish as wel as good oyle, yet is it not wholsome, and of man may procede an euill childe and yet no Gentleman. For as the Wine that

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that runneth on the lēs, is not therefore to be accom-
p̄ted neate because it was drawne of the same pēce. D
as the water that springeth from the fountaines head
and floweth into the filthy channel is not to be called
clāre because it came of the same streme: so neither is
he that descendeth of noble parentage, if he desist from
noble dēedes to be esteemed a Gentleman in y he issued
from the loyns of a noble sire, for that he obscureth the
parents he came off, and discrediteth his owne estate,

There is no Gentleman in Athens but sorroweth
to see thy behauour so far to disagré from thy birthe,
for this say they al (which is the chiefeſt note of a gen-
tleman) that thou shoudest as well desire honestie in
thy life, as honor by thy linage: that thy nature should
not swerue from thy name, that as thou by dutie wol-
dest be regarded for thy progenie, so thou wouldest en-
deauour by deserts to be reuerenced for thy pietie.

The pure Coral is chosen as wel by his vertue as
his coulour, a king is known better by his courage, thē
his crowne, a right Gentleman is sooner ſcene by the
tryall of his vertue then blaſing of his armes.

But I let pasſe thy birth, wishing thee rather with
Uliſſes to ſhew it in workes, then with Ajax to boarſt
of it with words: thy ſtocke ſhall not be the leſſe, but
thy modeſtie the greater. Thou liueſt in Athens, as
the Wasp doth among Bees, rather to ſting then to
gather Hunny, and thou dealeſt with moſt of thy ac-
quaintaunce as the Dogge doth in the maunger, who
neither ſuffereth the horſe to eat hay, nor wil himſelfe.
For thou being idle, wil not permit any (as farre as
in thā lyeth) to be well employed. Thou art an heyre
to fayre lyuing, that is nothing, if thou be diſherited
of learning, for better were it to thee to inherite righ-
teouſneſſe then riches, and far more ſeemely were it
for thee to haue thy ſtudie full of bookeſ, then thy

Z.iii.

purſe

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purse full of mony: to get gods is the benefit of Fortune, to keepe them the gift of Wisedome. As therfore thou art to possesse them by thy fathers wil, so art thou to encrease them by thine owne wit.

But alas, why desirest thou to haue the reuenewes of thy parent, & nothing regardest to haue his vertues: seekest thou by succession to enjoy thy patrimony, and by vice to obscure his pietie: wilt thou haue the title of his honour, and no touch of his honestie: Ah Alcius remeber y thou art borne not to liue after thine own lust, but to learne to dye, wherby thou maist liue after thy death. I haue often heard thy father say, and that with a deepe sigh, the teares trickling downe his gray haires, that thy mother never longed more to haue thee borne when she was in trauaile, then he to haue thee dead to rid him of trouble. And not seldom hath thy mother wished, that either hir wombe had bene thy graue, or the ground hirs. Yea, all thy friendes with open mouth, desire either that god will send thee grace to amend thy life, or griefe to hasten thy death.

Thou wilt demaund of me in what thou doss offend: and I aske thee in what thou doest not sinne. Thou swearest thou art not couetous, but I saye thou arte prodigall, and as much sinneth he that lauisheth without meane, as he that hoardeth without measure. But canst thou excuse thy selfe of vice in that thou arte not couetous: certainly no more then the murtherer would therefore be guyltlesse, because he is no coynier. But why go I about to debate reason with thee when thou hast no regard of honestie: though I leaue heere to perswade thee, yet will I not cease to pray for thee. In the meane sealon I desire thee, yea, and in gods name command thee, y if neither the care of thy parents, whom thou shouldest comfort, nor the counsaile of thy friendes which thou shouldest credite, nor the rigour of the law

which

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which thou oughtest to feare, nor the authoritie of the Magistrate, which thou shouldest reuerence, can allure thee to grace : yet the law of thy saviour who hath redemed thee, and the punishment of the almighty, who continually threatneth thee, draw thee to amendement, otherwise as thou liuest now in sinne, so shalt thou dye with shame, and remaine with Sathan. From whom he that made thee, keepe thee.

Liuia from the Emperours court, to
Euphues at Athens.

If sickenesse had not put me to silence, and the weakenesse of my body hindered the willingnesse of my minde, thou shouldest haue had a more spedye aunswere, and I no cause of excuse. I know it expediet to retourne an aunswere, but not necessary to write in post, for that in things of great importance, we comonly looke before we leape, and where the heart droopeth through faintnes, þ hand is enforced to shake through feeblenes. Thou saist thou understandest how men liue in the court, & of me thou desirest to know the estate of women, certes to dissemble with thee werto deceiue my selfe, and to cloake the vanities in court, were to clog mine owne conscience with vices.

The Empresse keepeth hir estate royall, and hir maidens will not leese an ync of their honor, she endeauoreth to set down good lawes, and they to breake them, she warneth the of excesse, & they studie to exceed, she saith þ decent attire is good, though it be not costly, and they sweare vntesse it be dñe, it is not comely. She is haere accompted a flutte that commeth not in hir silkes, and she that hath not euery fashion hath n̄ mans fauour. They that be most wanton are reputed most wise, & they that be the idlest liuers, are deemeed the finest louers. Ther is great quarrelling for beautie
but

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but no question of honestie : to conclude, both women and men haue fallen heere in court to such agreement, that they never iarde about matters of religio, because they never meane to reason of the. I haue wished oftentimes rather in þ country to spin, then in the court to daunce, and truly a distasse doth better become a maid then a Lute, & fitter it is with the needle to practise how to lyue, then with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the Ladyes haue no leasure to follow hir. I haue nothing els to write. Heere is no good newes, as for bad, I haue tolde sufficient : Yet this I must adde that some there be, which for their vertue deserue praise, but they are onely commended for their beautie, for this thinke courtiers, that to be honest is a certeine kinde of country modestie, but to be amiable the courtly courtesie.

I meane shortly to sue to the Empresse to be dismissed of the court, which if I obtaine I shall thinke it a good reward for my seruice, to be so wel ridde from such severitie, for beliere me, ther is scarce one in court that either feareth God, or meaneth good. I thanke thee for the booke thou diddest send me, and as occasion shall serue I will requite thee.

Philautus beginneth a little to listen to counsaile, I wish him wel, and thee to, of whom to heare so much good, it doth me not a lyttle good. Pray for me as I do for thee, and if opportunitie be offered, write to me.

Farewel.

Euphues to his friend Liuia.

Dear Liuia, I am as glad to heare of thy welfare, as sorrowful to understand thy newes; and it doth me as much good that thou art recovered, as harme to thinke of those which are not to be recured.

Thou hast satisfied my request and answered my
expec-

erpection. For I longed to know þ manners of iud-
men, and looked to haue them wanton. I like thee wel
that thou wilt not conceale their vanities, but I loue
thee the better that thou doest not follow them: to re-
proue sinne is the signe of true honour, to renounce it
the part of honesty. Al god men wil accompt thee wise
for thy truth, and happy for thy tryall, for they say, to
absteine from pleasure is the chieffest piety, & I thinke
in court to restraine frō vice, is no little vertue. Strāge
it is that the sound eye viewing the sore shoulde not be
dimmed, that they that handle pitch shoulde not bee
desiled, that they þ continue in court shold not be infec-
ted. And yet it is no great meruaile, for by expeirience
we see that the Adamant cannot draw yron, if the Di-
amond lye by it, nor vice allure the courtyer, if vertue
be reteyned.

Thou praisest þ Empresse for instituting god lawes,
and grieuest to see them violated by the Ladyes. I am
sory to thinke it shoulde be so, and I sigh in that it can-
not be otherwile. Wher there is no heed taken of a
commaundement, there is small hope to be looked for
of amendment. Wher duetie can haue no shewe, ho-
nestie can beare no sway. They that cannot be enfor-
ced to obedience by authoritie, wil never be won by fa-
vour, for being wout feare they commonly are woyd of
grace: & as farre be they carelesse from honour as they
be from a we, and as ready to dispise the god comfaste
of their Peeres, as to contemne the god lawes of their
prince. But the breaking of lawes doth not accuse the
Empresse of vice, neither shall hir making of them, ex-
cuse the Ladyes of vanities. The Empresse is no more
to be suspected of erring, then the Carpenter that buil-
deth the house be accused because theves haue broken
it, or the Mintmaster condemned for his coyne because
the traitor hath clipped it. Cerkeinely God will both
reward the godly zeale of the Prince, and reuenge the

Aa,

godlesse

Letters of Euphues.

godlesse doings of the people. Moreouer thou saist that in the court all be sluts that swim not in silkes, & that the idelst liners are accompted þ brauest louers. I can not tell whether I should rather laugh at their folly, or lament their phrensie, neither do I know whether þ sin be greater in apparell which moueth to pride, or in affection which entiseth to peevishnes. The one causeth them to forget themselves, the other to forgo their sens, each doe deceiue their soule, they that thinke one cannot be cleanly wout pride, will quickly iudge none to be honest without pleasure, which is as hard to confess as to say no meane to bee without excelle: thou wishest to be in the Country with thy distasse, rather then to continue in the court with thy delyghts. I can not blame thee. For Greece is as much to be commended for learning as the court for brauery, & here maist thou liue with as god report for thine honesty, as they with renowme for their beauty. It is better to spinne with Penelope all night, then to singe with Helen all daye. Huswifery in the Country is as much praised as honour in the court. Wilee thinke it as great mirth to sing Psalmes, as you melody to chaunt Sonets, and we accompt them as wise that keepe their owne lands with credite, as you those that get others liinges by craft. Therefore if thou wilt follow my aduice, & prosecute thine owne determination, thou shalt come out of a warme Sunne into Gods blessing. Thou addest (I feare me also thou errest) that in the court ther be some of great vertue, wisedome and sobrietie: if it be so, I like it, & in that thou saist it is so, I beleue it. It may bee, and no doubt it is in the courte as in all ryuers, some fish seme frogges, and as in all gardeins, some flowers, some weedes, and as in al trees, some blossoms some blasts. Nylus breedeth the precious stone and the poysoned serpent. The court may as wel nourish vertuous Matrones, as the lewd minion. Yet this maketh
me

Letters of Euphues.

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we muse that they shoulde rather be commended for their beautie then for their vertue, which is an infallible argument that the delights of y flesh are preferred before the holynesse of the spirite. Thou saist thou wilt sue to leaue thy seruice, & I wil pray for thy good successe, when thou art come into the country, I would haue thee first learne to forget all those things which thou hast seene in the court. I would Philautus wer of thy minde, to forsake his youthfull course, but I am glad thou wrichtest y he beginneth to amend his condicions, he runneth far that never returneth, & he sinneth deadly that never repenteth. I would haue him end as Lucilla began without vice, & not begin as she ended without honestie. I loue the man well, but I cannot broke his maners. Yet I conceiue a god hope, that in his age he will be wise, for that in his youth I perceiued him wittie. He hath promised to come to Athens, which if he do, I will so handle the matter, that either he shal abiure the court for euer, or absent himself for a yeare. If I bring the one to passe he shall forgoe his olde course, if the other forget his il condicions. He that in court wil thriue to reaple wealth, & liue wary to get worship, must gaine by god conscience, & clime by wisdome, otherwise his thirst is but theft, wher ther is no regard of gathering, & his honour but ambition, wher ther is no care but of promotion. Philautus is too simple to understand the wiles in court, & too young to vndermine any by craft. Yet hath he shwon himself as far from honestie as he is from age, & as full of craft as he is of courage. If it wer for thy preferment, & his amendment, I wish you were both maryed, but if hee should continue his folly whereby thou shouldest fall from thy dutie, I rather wish you both buryed. Salute him in my name, & hasten his iourney, but forget not thine owne. I haue occasion to go to Naples, that I may with more spedde arrue in England, where I haue

A.ij. heard

Letters of Euphues.

heard of a woman y in al qualities excelleth any man.
Which if it be so, I shal thinke my labour as well bestowed as Saba did hirs, when she traualled to see Salomon. At my going if thou be in Naples I will visite thee, & at my retourn I wil tell thee my iudgement. If Philautus come this winter, he shall in this my pilgrimage be a partner, a pleasaunt companion is a bait in a iourny. We shal ther as I heare, see a court both brauer in shew, & better in substance, more gallant couriers, more godly consciences, as faire ladies & fairer conditions. But I will not vaunt, before the victorie, nor sware it is so, vntil I see it be so. Farewel, unto whom aboue all I wish well.

I haue finished the first part of *Euphues*, whom now I left readye to crosse the Seas to *England*, if the winde sende him a short cut you shall in the second part heare what newes he bringeth, and I hope to haue him retourned within one Summer. In the meane seson, I wil stay for him in the coutry, & as soone as he ariueth you shall know of his comming.

FINIS.



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To my very good friends the

Gentlemen Scholers of Oxford.



Here is no priuiledge that needeth a pardon, neither is there any remis-
sion to be asked where a commission
is graunted. I speake this Gentlemen,
not to excuse the offence which is ta-
ken, but to offer a defence where I was
mistaken. A cleere conscience is a sure card, truth hath
the prerogatiue to speake with plainnes, & the modesty
to beare with patience. It was reported by some & belea-
ued of many, that in the education of Ephoebus, where
mencion was made of Vniuersities, that Oxford was
too much either defaced or defamed. I know not what
the envious haue picked out by malice, or the curious
by wit, or the guiltie by their owne galled consciences;
but this I say, that I was as far frō thinking ill, as I finde
them from iudging well. But if I should now go about
to make amends, I were the faultie in somewhat amisse,
and should shew my selfe lyke Appelles prentice, who
coueting to mend the nose, marred the cheeke: and not
vnlyke the foolish Diar, who never thought his cloth
blacke vntil it was burned. If any fault be committed
impute it to Euphues, who knew you not, not to Lylly
who hates you not.

Yet may I of all the rest most condonac Oxford of
vnkindnes, of vice I cannot, who seemed to weate me
before she brought me foorth, and to giue me boanes to
gnaw, before I could get the teate to sucke. Wherin she
played the nice mother in seding me into the country

To the Gentlemen

to nurse, where I tyred at a dry breast three yeares, and was at the last enforced to weane my self. But it was destinie, for if I had not bene gathered from the tree in the budde, I should beeing blowne haue proued a blast, and as good it is to bee an addle egge as an idle bird.

Euphues at his ariuall I am assured will view Oxford, where he will either recant his sayinges, or renew his complaintes, hee is now on the seas, & how he hath ben tossed I know not, but whereas I had thought to receiue him at Douer, I must meeete him at Hampton,

Nothing can hinder his comming but death, neither any thing hasten his departure but vnkindnesse. Concerning my selfe I haue alwayes thought so reverently of Oxford, of the Schollers, of the manners, that I seemed to be rather an Idolater, then a blasphemier. They that inuented this toy were vnwise, & they that reported it vnkinde, and yet none of them can proue me vnhonest. But suppose I glaunced at some abuses: Did not Iupiters Egge bring foorth aswel Helen a light huswife in earth, as Caior a light Starre in Heauen? The Estritch that taketh the greatest pride in hir fethers, picketh some of the worst out and burneth them, ther is no tree but hath some blast, no countenaunce but hath some blemish, and shall Oxford then bee blamelesse? I wish it were so, yet I cannot thinke it is so. But as it is, it may be better, & were it badder it is not the worst.

I thinke there are few Vniuersities that haue lesse faults then Oxford, many that haue more, none but hath some.

But I commit my cause to the consciences of those, that either know what I am, or can gesse what I shold

Schollers of Oxford.

be, the one will aunswere themselues in construing friendly, the other if I knew them I would satisfie reasonably.

Thus loath to incurre the suspition of vnkindenesse in not telling my minde, and, not willyng to make any excuse where there need no amends,

I can neither craue pardon, least I shoulde confess a faulte, nor conceale my meaning, least I shoulde bee thought a foole. And so
I ende, yours assu-
red to vfe.

John Llyly.

